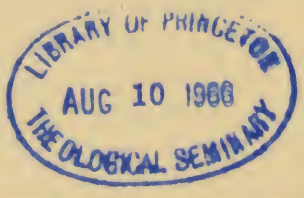

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CONTENTS.

		PAGE
TRACTATE XXXVIII.	JOHN VIII. 21–25,	1
TRACTATE XXXIX.	,, VIII. 26, 27,	12
TRACTATE XL.	,, VIII. 28–32,	19
TRACTATE XLI.	,, VIII. 31–36,	30
TRACTATE XLII.	,, VIII. 37–47,	43
TRACTATE XLIII.	,, VIII. 48–59,	54
TRACTATE XLIV.	,, IX.,	65
TRACTATE XLV.	,, X. 1–10,	76
TRACTATE XLVI.	,, X. 11–13,	90
TRACTATE XLVII.	,, X. 14–21,	99
TRACTATE XLVIII.	,, X. 22–42,	113
TRACTATE XLIX.	,, XI. 1–54,	122
TRACTATE L.	,, XI. 55–57 ; XII. 1–11,	143
TRACTATE LI.	,, XII. 12–26,	153
TRACTATE LII.	,, XII. 27–36,	162
TRACTATE LIII.	,, XII. 37–43,	172
TRACTATE LIV.	,, XII. 44–50,	182
TRACTATE LV.	,, XIII. 1–5,	190
TRACTATE LVI.	,, XIII. 6–10,	196
TRACTATE LVII.	,, XIII. 6–10 (*continued*), and SONG OF SOL. V. 2, 3,	200
TRACTATE LVIII.	,, XIII. 10–15,	205
TRACTATE LIX.	,, XIII. 16–20,	210
TRACTATE LX.	,, XIII. 21,	214
TRACTATE LXI.	,, XIII. 21–26,	218
TRACTATE LXII.	,, XIII. 26–31,	222
TRACTATE LXIII.	,, XIII. 31, 32,	227
TRACTATE LXIV.	,, XIII. 33,	231
TRACTATE LXV.	,, XIII. 34, 35,	235
TRACTATE LXVI.	,, XIII. 36–38,	239
TRACTATE LXVII.	,, XIV. 1–3,	243
TRACTATE LXVIII.	,, XIV. 1–3,	246
TRACTATE LXIX.	,, XIV. 4–6,	251
TRACTATE LXX.	,, XIV. 7–10,	256
TRACTATE LXXI.	,, XIV. 10–14,	260
TRACTATE LXXII.	,, XIV. 10–14,	264
TRACTATE LXXIII.	,, XIV. 10–14,	269
TRACTATE LXXIV.	,, XIV. 15–17,	273
TRACTATE LXXV.	,, XIV. 18–21,	278

		PAGE
TRACTATE LXXVI.	JOHN XIV. 22–24, . . .	281
TRACTATE LXXVII.	,, XIV. 25–27, . . .	285
TRACTATE LXXVIII.	,, XIV. 27, 28, . . .	290
TRACTATE LXXIX.	,, XIV. 29–31, . . .	294
TRACTATE LXXX.	,, XV. 1–3, . . .	298
TRACTATE LXXXI.	,, XV. 4–7, . . .	302
TRACTATE LXXXII.	,, XV. 8–10, . . .	306
TRACTATE LXXXIII.	,, XV. 11, 12, . . .	310
TRACTATE LXXXIV.	,, XV. 13, . . .	314
TRACTATE LXXXV.	,, XV. 14, 15, . . .	318
TRACTATE LXXXVI.	,, XV. 15, 16, . . .	321
TRACTATE LXXXVII.	,, XV. 17–19, . . .	325
TRACTATE LXXXVIII.	,, XV. 20, 21, . . .	329
TRACTATE LXXXIX.	,, XV. 22, 23, . . .	333
TRACTATE XC.	,, XV. 23, . . .	337
TRACTATE XCI.	,, XV. 24, 25, . . .	341
TRACTATE XCII.	,, XV. 26, 27, . . .	345
TRACTATE XCIII.	,, XVI. 1–4, . . .	349
TRACTATE XCIV.	,, XVI. 4–7, . . .	355
TRACTATE XCV.	,, XVI. 8–11, . . .	360
TRACTATE XCVI.	,, XVI. 12, 13, . . .	366
TRACTATE XCVII.	,, XVI. 12, 13 (*continued*), .	372
TRACTATE XCVIII.	,, XVI. 12, 13 (*continued*), .	378
TRACTATE XCIX.	,, XVI. 13, . . .	387
TRACTATE C.	,, XVI. 13–15 (*continued*), .	397
TRACTATE CI.	,, XVI. 16–23, . . .	402
TRACTATE CII.	,, XVI. 23–28, . . .	407
TRACTATE CIII.	,, XVI. 29–33, . . .	413
TRACTATE CIV.	,, XVII. 1, . . .	418
TRACTATE CV.	,, XVII. 1–5, . . .	423
TRACTATE CVI.	,, XVII. 6–8, . . .	431
TRACTATE CVII.	,, XVII. 9–13, . . .	439
TRACTATE CVIII.	,, XVII. 14–19, . . .	444
TRACTATE CIX.	,, XVII. 20, . . .	448
TRACTATE CX.	,, XVII. 21–23, . . .	454
TRACTATE CXI.	,, XVII. 24–26, . . .	464
TRACTATE CXII.	,, XVIII. 1–12, . . .	472
TRACTATE CXIII.	,, XVIII. 13–27, . . .	477
TRACTATE CXIV.	,, XVIII. 28–32, . . .	484
TRACTATE CXV.	,, XVIII. 33–40, . . .	489
TRACTATE CXVI.	,, XIX. 1–16, . . .	495
TRACTATE CXVII.	,, XIX. 17–22, . . .	501
TRACTATE CXVIII.	,, XIX. 23, 24, . . .	506
TRACTATE CXIX.	,, XIX. 24–30, . . .	512
TRACTATE CXX.	,, XIX. 31–42, and XX. 1–9, .	517
TRACTATE CXXI.	,, XX. 10–29, . . .	522
TRACTATE CXXII.	,, XX. 30, 31, and XXI. 1–11, .	528
TRACTATE CXXIII.	,, XXI. 12–19, . . .	539
TRACTATE CXXIV.	,, XXI. 19–25, . . .	547

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ON THE GOSPEL OF JOHN.

TRACTATE XXXVIII.

CHAPTER VIII. 21–25.

1. THE lesson of the holy Gospel which preceded to-day's had concluded thus: that "the Lord spake, teaching in the treasury," what it pleased Him, and what you have heard; "and no one laid hands on Him, for His hour was not yet come."[1] Accordingly, on the Lord's day we made our subject of discourse what He Himself thought fit to give us. We indicated to your Charity why it was said, "His hour was not yet come," lest any in their impiety should have the effrontery to suspect Christ as laid under some fatal necessity. For the hour was not yet come when by His own appointment, in accordance with what was predicted regarding Him, He should not be forced to die unwillingly, but be ready to be slain.

2. But of His own passion itself, which lay not in any necessity He was under, but in His own power, all that He said in His discourse to the Jews was, "I go away." For to Christ the Lord death was His proceeding to the place whence He had come, and from which He had never departed. "I go away," said He, "and ye shall seek me," not from any longing for me, but in hatred. For after His removal from human sight, He was sought for both by those who hated Him and those who loved Him; by the former in a spirit of persecution, by the latter with the desire of having Him. In the Psalms the Lord Himself says by the prophet, "A place of refuge hath failed me, and there is none that seeketh after

[1] Chap. viii. 20.

my life;"[1] and again He says in another place in the Psalms, "Let them be confounded and ashamed who seek after my life."[2] He blamed the former for not seeking, He condemned the latter because they did. For it is wrong not to seek the life of Christ, that is, in the way the disciples sought it; and it is wrong to seek the life of Christ, that is, in the way the Jews sought it: for the former sought to possess it, these latter to destroy it. Accordingly, because these men sought it thus in a wrong way, with a perverted heart, what next did He add? "Ye shall seek me, and"—not to let you suppose that ye will seek me for good—"ye shall die in your sin." This comes of seeking Christ wrongly, to die in one's sin; this of hating Him, through whom alone salvation could be found. For, while men whose hope is in God ought not to render evil even for evil, these men were rendering evil for good. The Lord therefore announced to them beforehand, and in His foreknowledge uttered the sentence, that they should die in their sin. And then He adds, "Whither I go, ye cannot come." He said the same to the disciples also in another place; and yet He said not to them, "Ye shall die in your sin." But what did He say? The same as to these men: "Whither I go, ye cannot come."[3] He did not take away hope, but foretold delay. For at the time when the Lord spake this to the disciples, they were not able to come whither He was going, yet were they to come afterwards; but these men never, to whom in His foreknowledge He said, "Ye shall die in your sin."

3. But on hearing these words, as is usual with those whose thoughts are carnal, who judge after the flesh, and hear and apprehend everything in a carnal way, they said, "Will he kill himself? because he said, Whither I go ye cannot come." Foolish words, and overflowing with stupidity! For why? could they not go whither He would have proceeded had He killed Himself? Were not they themselves to die? What, then, means, "Will he kill himself? because he said, Whither I go ye cannot come"? If He spake of man's death, what man is there that does not die? Therefore, by "whither I go" He meant, not the going to death, but whither He was

[1] Ps. cxlii. 4. [2] Ps. xl. 14. [3] Chap. xiii. 33.

going Himself after death. Such, then, was their answer, because they did not understand.

4. And what said the Lord to those who savoured of the earth? "And He said unto them, Ye are from beneath." For this cause ye savour of the earth, because ye lick dust like serpents. Ye eat earth! What does it mean? Ye feed on earthly things, ye delight in earthly things, ye gape after earthly things, ye have no heart for what is above. "Ye are from beneath: I am from above. Ye are of this world: I am not of this world." For how could He be of the world, by whom the world was made? All that are of the world come after the world, because the world preceded; and so man is of the world. But Christ was first, and then the world; and since Christ was before the world, before Christ there was nothing: because "In the beginning was the Word; all things were made by Him."[1] He, therefore, was of that which is above. But of what that is above? Of the air? Perish the thought! there the birds wing their flight. Of the sky that we see? Again I say, Perish the thought! it is there that the stars and sun and moon revolve. Of the angels? Neither is this to be understood: by Him who made all things were the angels also made. Of what, then, above is Christ? Of the Father Himself. Nothing is above that God who begat the Word equal with Himself, coeternal with Himself, only-begotten, timeless, that by Him time's own foundations should be laid. Understand, then, Christ as from above, so as in thy thought to get beyond everything that is made,—the whole creation together, every material body, every created spirit, everything in any way subject to change: rise above all, as John rose, in order to reach this: "In the beginning was the Word, and the Word was with God, and the Word was God."

5. Therefore said He, "I am from above. Ye are of this world: I am not of this world. I said therefore unto you, that ye shall die in your sins." He has explained to us, brethren, what He wished to be understood by "ye are of this world." He said therefore in fact, "Ye are of this world," because they were sinners, because they were un-

[1] Chap. i. 1, 3.

righteous, because they were unbelieving, because they savoured of the earthly. For what is your opinion as regards the holy apostles? What difference was there between the Jews and the apostles? As great as between darkness and light, as between faith and unbelief, as between piety and impiety, as between hope and despair, as between love and avarice: surely the difference was great. What then? because there was such a difference, were the apostles not of the world? If thy thoughts turn to the manner of their birth, and whence they came, inasmuch as all of them had come from Adam, they were of this world. But what said the Lord Himself to them? "I have chosen you out of the world."[1] Those, then, who were of the world, became not of the world, and began to belong to Him by whom the world was made. But these men continued to be of the world, to whom it was said, "Ye shall die in your sins."

6. Let none then, brethren, say, I am not of this world. Whoever thou art as a man, thou art of this world; but He who made the world came to thee, and delivered thee from this world. If the world[2] delights thee, thou wishest always to be unclean (*immundus*); but if this world no longer delight thee, thou art already clean (*mundus*). And yet, if through some infirmity the world still delight thee, let Him who cleanseth[2] (*mundat*) dwell in thee, and thou too shalt be clean. But if thou art once clean, thou wilt not continue in the world; neither wilt thou hear what was heard by the Jews, "Ye shall die in your sins." For we are all born with sin; we have all in living added to that wherein we were born, and have since become more of the world than when we were born of our parents. And where should we be, had He not come, who was wholly free from sin, to expiate all sin? And so, because in Him the Jews believed not, they deservedly heard [the sentence], "Ye shall die in your sins;" for in no way could ye, who were born with sin, be without sin; and yet, said He, if ye believe in me, although it is still true that ye were born with sin, yet in your sin ye shall not die. The whole misery,

[1] Chap. xv. 19.

[2] There is a play here on the words *mundus*, the world, and *mundus*, clean, with its compound *immundus*, and its cognate verb *mundare*.—Tr.

then, of the Jews was just this, not to have sin, but to die in their sins. From this it is that every Christian ought to seek to escape; because of this we have recourse to baptism; on this account do those whose lives are in danger from sickness or any other cause become anxious for help; for this also is the sucking child carried by his mother with pious hands to the church, that he may not go out into the world without baptism, and die in the sin wherein he was born. Most wretched surely the condition and miserable the lot of these men, who heard from those truth-speaking lips, "Ye shall die in your sins!"

7. But He explains whence this should befall them: "For if ye believe not that I am [He], ye shall die in your sins." I believe, brethren, that among the multitude who listened to the Lord, there were those also who should yet believe. But against all, as it were, had that most severe sentence gone forth, "Ye shall die in your sin;" and thereby even from those who should yet believe had hope been withdrawn: the others were roused to fury, they to fear, yea, to more than fear, they were brought now to despair. But He revived their hope; for He added, "If ye believe not that I am, ye shall die in your sins." Therefore if ye do believe that I am, ye shall not die in your sins. Hope was restored to the desponding, the sleeping were aroused, their hearts got a fresh awakening; and thereafter very many believed, as the Gospel itself attests in the sequel. For members of Christ were there, who had not yet become attached to the body of Christ; and among that people by whom He was crucified, by whom He was hanged on a tree, by whom when hanging He was mocked, by whom He was wounded with the spear, by whom gall and vinegar were given Him to drink, were the members of Christ, for whose sake He said, "Father, forgive them, for they know not what they do." And what will a convert not be forgiven, if the shedding of Christ's blood is forgiven? What murderer need despair, if he was restored to hope by whom even Christ was slain? After this many believed; they were presented with Christ's blood as a gift, that they might drink it for their salvation, rather than be held guilty of shedding it. Who can despair? And if the thief was saved on the cross,— a murderer shortly before, a little afterwards accused, convicted,

condemned, hanged, delivered,—wonder not. The place of his conviction was that of his condemnation; while that of his conversion was the place also of his deliverance.[1] Among this people, then, to whom the Lord was speaking, were those who should yet die in their sin: there were those also who should yet believe on Him who spake, and find deliverance from all their sin.

8. But look at this which is said by Christ the Lord: "If ye believe not that I am, ye shall die in your sins." What is this, "If ye believe not that I am"? "I am" what? There is nothing added; and because He added nothing, He left much to be inferred. For He was expected to say what He was, and yet He said it not. What was He expected to say? Perhaps, "If ye believe not that I am" Christ; "if ye believe not that I am" the Son of God; "if ye believe not that I am" the Word of the Father; "if ye believe not that I am" the founder of the world; "if ye believe not that I am" the former and re-former, the creator and re-creator, the maker and re-maker of man;—"if ye believe not that I am" this, "ye shall die in your sins." There is much implied in His only saying "I am;" for so also had God said to Moses, "I am who am." Who can adequately express what that AM means? God by His angel sent His servant Moses to deliver His people out of Egypt (you have read and know what you now hear; but I recall it to your minds); He sent him trembling, self-excusing, but obedient. And while thus excusing himself, he said to God, whom he understood to be speaking in the person of the angel: If the people say to me, And who is the God that hath sent thee? what shall I say to them? And the Lord answered him, "I am who am;" and added, "Thou shalt say to the children of Israel, He who is hath sent me to you." There also He says not, I am God; or, I am the framer of the world; or, I am the creator of all things; or, I am the multiplier of the very people to be delivered: but only this, "I am who am;" and, "Thou shalt say to the children of Israel, He who is." He added not, Who is your God, who is the God of your fathers; but said only this: "He who is hath sent me to you." Perhaps it

[1] Luke xviii. 34-43.

was too much even for Moses himself, as it is too much for us also, and much more so for us, to understand the meaning of such words, "I am who am;" and, "He who is hath sent me to you." And supposing that Moses comprehended it, when would those to whom he was sent comprehend it? The Lord therefore put aside what man could not comprehend, and added what he could; for He said also besides, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." [1] This thou canst comprehend; for "I am who am," what mind can comprehend?

9. What then of us? shall we venture to say anything on such words, "I am who am;" or rather on this, that you have heard the Lord saying, "If ye believe not that I am, ye shall die in your sins"? Shall I venture with these feeble and scarcely existing powers of mine to discuss the meaning of that which Christ the Lord hath said, "If ye believe not that I am"? I shall venture to ask the Lord Himself. Listen to me as one asking rather than discussing, inquiring rather than assuming, learning rather than teaching, and fail not yourselves also to be asking with me or through me. The Lord Himself, who is everywhere, is also at hand. Let Him hear the feeling that prompts to ask, and grant the fruit of understanding. For in what words, even were it so that I comprehend something, can I convey to your hearts what I comprehend? What voice is adequate? what eloquence sufficient? what powers of intelligence? what faculty of utterance?

10. I shall speak, then, to our Lord Jesus Christ; I shall speak, and may He be pleased to hear me. I believe He is present, I am fully assured of it; for He Himself has said, "Lo, I am with you even to the end of the world." [2] O Lord our God, what is that which Thou saidst, "If ye believe not that I am"? For what is there that belongs not to the things Thou hast made? Does not heaven so belong? Does not the earth? Does not everything in earth and heaven? Does not man himself to whom Thou speakest? Does not the angel whom Thou sendest? If all these are things made by Thee, what is that existence [3] Thou hast retained as something exclusively Thine own, which Thou hast given to none

[1] Ex. iii. 13–15. [2] Matt. xxviii. 20. [3] "Esse."

besides, that Thou mightest be such Thyself alone? For how do I hear "I am who am," as if there were none besides? and how do I hear "If ye believe not that I am"? For had they no existence who heard Him? Yea, though they were sinners, they were men. What then can I do? What that existence is, let Him tell my heart, let Him tell, let Him declare it within; let the inner man hear, the mind apprehend this true existence; for such existence is always unvarying in character.[1] For a thing, anything whatever (I have begun as it were to dispute, and have left off inquiring. Perhaps I wish to speak what I have heard. May He grant enlargement to my hearing, and to yours, while I speak);—for anything, whatever in short be its excellence, if it is changeable, does not truly exist; for there is no true existence wherever non-existence has also a place. For whatever can be changed, so far as changed, it is not that which was: if it is no longer what it was, a kind of death has therein taken place; something that was there has been eliminated, and exists no more. Blackness has died out in the silvery locks of the patriarch, comeliness in the body of the careworn and crooked old man, strength in the body of the languishing, the [previous] standing posture in the body of one walking, walking in the body of one standing, walking and standing in the body of one reclining, speech in the tongue of the silent;—whatever changes, and is what it was not, I see there a kind of life in that which is, and death in that which was. In fine, when we say of one deceased, Where is that person? we are answered, He was. O Truth, it is thou [alone] that truly art! For in all actions and movements of ours, yea, in every activity of the creature, I find two times, the past and the future. I seek for the present, nothing stands still: what I have said is no longer present; what I am going to say is not yet come: what I have done is no longer present; what I am going to do is not yet come: the life I have lived is no longer present; the life I have still to live is not yet come. Past and future I find in every creature-movement: in truth, which is abiding, past and future I find not, but the present alone, and that unchangeably, which has no place in the

[1] "Eodem modo."

creature. Sift the mutations of things, thou wilt find WAS and WILL BE: think on God, thou wilt find the IS, where WAS and WILL BE cannot exist. To be so then thyself, rise beyond the boundaries of time. But who can transcend the powers of his being? May He raise us thither who said to the Father, "I will that they also be with me where I am." And so, in making this promise, that we should not die in our sins, the Lord Jesus Christ, I think, said nothing else by these words, "If ye believe not that I am;" yea, by these words I think He meant nothing else than this, "If ye believe not that I am" God, "ye shall die in your sins." Well, God be thanked that He said, "If ye believe not," and did not say, If ye comprehend not. For who can comprehend this? Or is it so, since I have ventured to speak and you have seemed to understand, that you have indeed comprehended somewhat of a subject so unspeakable? If then thou comprehendest not, faith sets thee free. Therefore also the Lord said not, If ye comprehend not that I am; but said what they were capable of attaining, "If ye believe not that I am, ye shall die in your sins."

11. And savouring as these men always did of the earth, and ever hearing and answering according to the flesh, what did they say to Him? "Who art thou?" For when thou saidst, "If ye believe not that I am," thou didst not tell us what thou wert. Who art thou, that we may believe? He answered, "The Beginning." Here is the existence that [always] is. The beginning cannot be changed: the beginning is self-abiding and all-originating; that is, the beginning, to which it has been said, "But thou Thyself art the same, and Thy years shall not fail."[1] "The beginning," He said, "for so I also speak to you." Believe me [to be] the beginning, that ye may not die in your sins. For just as if by saying, "Who art thou?" they had said nothing else than this, What shall we believe thee to be? He replied, "The beginning;" that is, Believe me [to be] the beginning. For in the Greek expression we discern what we cannot in the Latin. For in Greek the word "beginning" (*principium*, ἀρχη) is of the feminine gender, just as with us "law" (*lex*) is of the feminine

[1] Ps. cii. 27.

gender, while it is of the masculine (*νόμος*) with them; or as "wisdom" (*sapientia, σοφία*) is of the feminine gender with both. It is the custom of speech, therefore, in different languages to vary the gender of words, because in things themselves there is no place for the distinction of sex. For wisdom is not really female, since Christ is the Wisdom of God,[1] and Christ is termed of the masculine gender, wisdom of the feminine. When then the Jews said, "Who art thou?" He, who knew that there were some there who should yet believe, and therefore had said, Who art thou? that so they might come to know what they ought to believe regarding Him, replied, "The beginning:" not as if He said, I am the beginning; but as if He said, Believe me [to be] the beginning. Which, as I said, is quite evident in the Greek language, where beginning (*ἀρχην*) is of the feminine gender.[2] Just as if He had wished to say that He was the Truth, and to their question, "Who art thou?" had answered, *Veritatem*[3] [the Truth]; when to the words, "Who art thou?" He evidently ought to have replied, *Veritas*[4] [the Truth]; that is, I am the Truth. But His answer had a deeper meaning, when He saw that they had put the question, "Who art thou?" in such a way as to mean, Having heard from thee, "If ye believe not that I am," what shall we believe thee to be? To this He replied, "The beginning:" as if He said, Believe me to be the beginning. And He added, "for [as such] I also speak to you;" that is, having humbled myself on your account, I have condescended to such words. For if the beginning as it is in itself had remained so with the Father, as not to receive the form of a servant and speak as man with men; how could they have believed in Him, since their weak hearts could not have heard the Word intelligently without some voice that would appeal to their senses? Therefore, said He, believe me to be the beginning; for, that you may believe, I not only am, but also speak to you.[5] But on this subject I have still

[1] 1 Cor. i. 24.

[2] The Greek is *τὴν ἀρχὴν*, which to some has here the sound of an adverb, like the Latin *principio* and *primum*. So at least it sounded to Chrysostom. But Augustine's interpretation is favoured by Ambrose, Bernard, etc.

[3] In the accusative case. [4] In the nominative case.

[5] Augustine here makes Christ's speaking—His use of human language—the

much to say to you; may it therefore please your Charity that we reserve what remains, and by His gracious aid deliver it to-morrow.

means whereby they should be able to know and believe Him to be the beginning, the Eternal Alpha. Had He not become man and spoken to them, but remained always hidden with the Father, and *silent*, they could never have had the means of knowing that *He* personally was the beginning, or believing *Him* such.—Tr.

TRACTATE XXXIX.

CHAPTER VIII. 26, 27.

1. THE words of our Lord Jesus Christ, which He had addressed to the Jews, so regulating His discourse that the blind saw not, and believers' eyes were opened, are these, which have been read to-day from the holy Gospel: "Then said the Jews, Who art thou?" Because the Lord had said before, "If ye believe not that I am, ye shall die in your sins."[1] To this accordingly they rejoined, "Who art thou?" as if seeking to know on whom they ought to believe, so as not to die in their sin. He replied to those who asked Him "Who art thou?" by saying, "The beginning, for [so] also I speak to you." If the Lord has called Himself the beginning, it may be inquired whether the Father also is the beginning. For if the Son who has a Father is the beginning, how much more easily must God the Father be understood as the beginning, who has indeed the Son whose Father He is, but has no one from whom He Himself proceedeth? For the Son is the Son of the Father, and the Father certainly is the Father of the Son; but the Son is called God of God,—the Son is called Light of Light; the Father is called Light, but not, of Light,—the Father is called God, but not, of God. If, then, God of God, Light of Light, is the beginning, how much more easily may we understand as such that Light, from whom the Light [cometh], and God, of whom is God? It seems, therefore, absurd, dearly beloved, to call the Son the beginning, and not to call the Father the beginning also.

2. But what shall we do? Are there, then, two beginnings? Let us beware of saying so. What then? if both the Father is the beginning and the Son the beginning, how are there not two beginnings? In the same way that we call

[1] Chap. viii. 23, 24.

the Father God, and the Son God, and yet say not that there are two Gods; and yet He who is the Father is not the Son, He who is the Son is not the Father; and the Holy Spirit, the Spirit of the Father and of the Son, is neither the Father nor the Son. Although, then, as Catholic ears have been taught in the bosom of mother Church, neither He who is the Father is the Son, nor He who is the Son is the Father, nor is the Holy Spirit, of the Father and of the Son, either the Son or the Father, yet we say not that there are three Gods; although, if we are asked of each apart, we must, of whichever we are questioned, confess that He is God.

3. But all this seems absurd to those who drag up familiar things to a level with things little known, visible things with invisible, and compare the creature to the Creator. For unbelievers sometimes question us and say: Whom you call the Father, do you call him God? We answer, God. Whom you call the Son, do you call him God? We answer, God? Whom you call the Holy Spirit, do you call him God? We answer, God. Then, say they, are the Father, and the Son, and the Holy Spirit three Gods? We answer, No. They are confounded, because they are not enlightened; they have their heart shut up, because they want the key of faith. Let us then, brethren, by an antecedent faith that heals the eye of our heart, receive without obscurity what we understand,—and what we understand not, believe without hesitation; let us not quit the foundation of faith in order to reach the summit of perfection. The Father is God, the Son is God, the Holy Spirit is God: and yet He is not the Father who is the Son, nor He the Son who is the Father, and the Holy Spirit, the Spirit of the Father and the Son, is neither the Father nor the Son. The Trinity is one God. The Trinity is one eternity, one power, one majesty;—three, but not [three] Gods. Let not the reviler answer me: Three what, then? For, he adds, if there are three, you must say, three what. I reply: The Father, and the Son, and the Holy Spirit. See, he says, you have named three; but express what the three are? Nay, count them yourself; for I make out three when I say, the Father, and the Son, and the Holy Spirit. For the Father is God as respects Himself, but [He is] the Father as respects

the Son; the Son is God as respects Himself, but He is the Son as regards the Father.

4. What I say you may gather from daily analogies. So it is with one man and another, if the one be a father, the other his son. He is man as regards himself, but a father as regards his son; and the son is man as respects himself, but a son as respects his father. For father is a name given relatively, and so with son; but these are two men. And certainly God the Father is Father in a relative sense, that is, in relation to the Son; and God the Son is Son relatively, that is, in relation to the Father; but not as the former are two men are these two Gods. Why is it not so here? Because that belongs to one sphere, and this to another; for this is divine. There is here something ineffable, which cannot be explained in words, that there should both be, and not be, number. For see if there appear not a kind of number, Father, and Son, and Holy Ghost—the Trinity. If three, three what? Here number fails. And so God neither keeps apart from number, nor is comprehended by number. Because there are three, there is a kind of number. If you ask three what, number ceases. Hence it is said, "Great is our Lord, and great His power; and of His understanding there is no number."[1] When you have begun to reflect, you begin to number; when you have numbered, you cannot tell what you have numbered. The Father is Father, the Son is Son, the Holy Spirit is the Holy Spirit. What are these three, the Father, the Son, and the Holy Spirit? Are They not three Gods? No. Are They not three Almighties? No. Not three Creators of the world? No. Is the Father then almighty? Manifestly almighty. And is the Son then not almighty? Clearly the Son is also almighty. And is the Holy Spirit then not almighty? He, too, is almighty. Are there then three Almighties? No; only one Almighty. Only in Their relation to each other do They suggest number, not in Their essential existence. For though God the Father is, as respects Himself, God along with the Son and the Holy Spirit, there are not three Gods; and, though as respects Himself He is omnipotent, as well as the Son and the Holy Spirit, there are not three omnipotents; for

[1] Ps. cxlvii. 5 (marg.).

in truth He is the Father not in respect to Himself, but to the Son; nor is the Son so in respect to Himself, but to the Father; nor is the Spirit so as regards Himself, in as far as He is called the Spirit of the Father and of the Son. I have no name to give the three, save the Father, the Son, and the Holy Spirit, one God, one Almighty. And so one beginning.

5. Take an illustration from the Holy Scriptures, whereby you may in some measure comprehend what I am saying. After our Lord Jesus Christ rose again, and was pleased to ascend into heaven, at the end of ten days He sent from thence the Holy Spirit, by whom those who were present in that one chamber were filled, and began to speak in the languages of all nations. The Lord's murderers, terrified by the miracle, were pricked to the heart and sorrowed; sorrowing, were changed; and being changed, believed. There were added to the Lord's body, that is, to the number of believers, three thousand people. And so also by the working of another miracle there were added other five thousand. A considerable community was created, in which all, receiving the Holy Spirit, by whom spiritual love was kindled, were by their very love and fervour of spirit welded into one, and began in the very unity of fellowship to sell all that they had, and to lay the price at the apostles' feet, that distribution might be made to every one as each had need. And the Scripture says this of them, that "they were of one soul and one heart toward God."[1] Give heed then, brethren, and from this acknowledge the mystery of the Trinity, how it is we say, There is both the Father, and the Son, and the Holy Spirit, and yet there is one God. See! there were so many thousands of these, and yet there was one heart; there were so many thousands, and one soul. But where? In God. How much more so God Himself? Do I err at all in word when I call two men two souls, or three men three souls, or many men many souls? Surely I speak correctly. Let them approach God, and one soul belongs to all. If by approaching God many souls by love become one soul, and many hearts one heart, what of the very fountain of love in the Father and Son? Is it not still more so here that the Trinity is one God? For thence, of that Holy Spirit, does

[1] Acts ii. and iv. 32, etc.

love come to us, as the apostle says: "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."[1] If then the love of God, shed abroad in our hearts by the Holy Ghost which is given unto us, makes many souls one soul, and many hearts one heart, how much rather are the Father and Son and Holy Spirit, one God, one light, and one beginning?

6. Let us hear, then, the Beginning who speaks to us: "I have," said He, "many things to say of you and to judge." You remember that He said, "I do not judge any one."[2] See, now He says, "I have many things to say of you and to judge." But, "I do not judge" is one thing: "I have to judge" is another; for He had come to save the world, not to judge the world.[3] In saying, "I have many things to say of you and to judge," He speaks of the future judgment. For therefore did He ascend, that He may come to judge the living and the dead. No one will judge more justly than He who was unjustly judged. "Many things," said He, "have I to say of you and to judge; but He that sent me is true." See how the Son, His equal, gives glory to the Father. For He sets us an example, and says as it were in our hearts: O believer, if thou hearest my gospel, the Lord thy God saith to thee, when I, in the beginning God the Word with God, equal with the Father, coeternal with Him that begat, give glory to Him whose Son I am, how canst thou be proud before Him, whose servant thou art?

7. "I have many things," He said, "to say of you and to judge: but He that sent me is true;" as if He had said, Therefore I judge the truth, because, as the Son of the True One, I am the truth. The Father true, the Son the truth,—which do we account the greater? Let us reflect, if we can, which is the greater, the True One or the Truth.[4] Take some other instances. Is a pious man, or piety, the more comprehensive? Surely piety itself; for the pious is derived from piety, not piety from the pious. For piety may still exist, though he who was pious became impious. He has lost his piety, but has taken nothing from piety itself. What also of comely and comeliness? Comeliness is more than comely;

[1] Rom. v. 5. [2] Ver. 15. [3] Chap. xii. 47. [4] "Verax an veritas."

for comeliness gives existence to the comely, not the comely to comeliness. And so of chaste and chastity. Chastity is clearly something more than chaste. For if chastity had no existence, one would have no ground to be chaste; but though one may refuse to be chaste, chastity remains entire. If then the term piety implies more than the term pious, comeliness more than comely, chastity than chaste, shall we say that the Truth is more than the True One? If we say so, we shall begin to say that the Son is greater than the Father. For the Lord Himself says most distinctly, "I am the way, and the truth, and the life."[1] Therefore, if the Son is the truth, what is the Father but what the Truth Himself says, "He that sent me is true"? The Son is the truth, the Father true. I inquire which is the greater, but find equality. For the true Father is true not because He contained a part of that truth, but because He begat it entire.

8. I see I must speak more plainly. And, not to detain you long, let me treat only of this point to-day. When I have finished what, with God's help, I wish to say, my discourse shall close. I have said this, then, to enlist your attention. Every soul, as being a thing, is mutable; and although a great creature, yet a creature; though superior to the body, yet made. Every soul, then, since it is changeable —that is, sometimes believes, sometimes disbelieves; at one time wishes, at another time refuses; at one time is adulterous, at another chaste; now good, and again wicked,—is changeable. But God is that which is, and so has retained as His own peculiar name, "I am who am."[2] Such also is the Son, when He says, "If ye believe not that I am;" and thereto pertains also, "Who art thou? The Beginning" (ver. 25). God therefore is unchangeable, the soul changeable. When the soul receives from God the elements of its goodness, it becomes good by participation, just as by participation thine eye seeth. For it sees not when the light is withdrawn, while so long as it shares in the light it sees. Since then by participation the soul is made good, if *it* changes and becomes bad, the goodness remains that made it good. For there is a goodness of which it partook when good; and when it has

[1] John xiv. 6. [2] Ex. iii. 14.

turned to evil, that goodness continues entire. If the soul fall away and become evil, there is no lessening of goodness; if it return and become good, that goodness is not enlarged. Thine eye participates in this light, and thou seest. Is it shut? Then thou hast not diminished the light. Is it open? Thou hast not increased the light. By this illustration, brethren, understand that if the soul is pious, there is piety with God, of which the soul is partaker; if the soul is chaste, there is chastity with God, of which it partakes; if it is good, there is goodness with God, of which it partakes; if it is true, there is truth with God, of which the soul is partaker. Whereof if the soul is no partaker, every man is false;[1] and if every man may be false, no man is true of himself.[2] But the true Father is true of Himself,[2] for He begat the Truth. It is one thing to say, That man is true, for he has taken in the truth: it is another, God is true, for He begat the Truth. See then how God is true,—not by participating in, but by generating the Truth. I see you have understood me, and am glad. Let this suffice you to-day. The rest, according as He gives it, we shall expound when the Lord pleases.

[1] Ps. cxvi. 11. [2] "De suo."

TRACTATE XL.

CHAPTER VIII. 28–32.

1. OF the holy Gospel according to John, which you see in our hand, your Charity has already heard much, whereon by God's grace we have discoursed according to our ability, pressing on your notice that this evangelist, specially, has chosen to speak of the Lord's divinity, wherein He is equal with the Father and the only Son of God; and on that account he has been compared to the eagle, because no other bird is understood to take a loftier flight. Accordingly, to what follows in order, as the Lord enables us to treat of it, listen with all your attention.

2. We have spoken to you on the preceding passage, suggesting how the Father may be understood as True, and the Son as the Truth. But when the Lord Jesus said, "He that sent me is true," the Jews understood not that He spake to them of the Father. And He said to them, as you have just heard in the reading, "When ye have lifted up the Son of man, then shall ye know that I am, and [that] I do nothing of myself; but as the Father hath taught me, I speak these things." What means this? For it looks as if all He said was, that they would know who He was after His passion. Without doubt, therefore, He saw that some there, whom He Himself knew, whom with the rest of His saints He Himself in His foreknowledge had chosen before the foundation of the world, would believe after His passion. These are the very persons whom we are constantly commending, and with much entreaty setting forth for your imitation. For on the sending down of the Holy Spirit after the Lord's passion, and resurrection, and ascension, when miracles were being done in the name of Him whom, as if dead, the persecuting Jews had despised, they were pricked in their hearts; and they who in

their rage slew Him were changed and believed; and they who in their rage shed His blood, now in the spirit of faith drank it; to wit, those three thousand, and those five thousand Jews,[1] whom now He saw there, when He said, "When ye have lifted up the Son of man, then shall ye know that I am [He]." It was as if He had said, I let your recognition lie over till I have completed my passion: in your own order ye shall know who I am. Not that all who heard Him were only then to believe, that is, after the Lord's passion; for a little after it is said, "As He spake these words, many believed on Him;" and the Son of man was not yet lifted up. But the lifting up He is speaking of is that of His passion, not of His glorification; of the cross, not of heaven; for He was exalted there also when He hung on the tree. But that exaltation was His humiliation; for then He became obedient even to the death of the cross.[2] This required to be accomplished by the hands of those who should afterwards believe, and to whom He says, "When ye have lifted up the Son of man, then shall ye know that I am [He]." And why so, but that no one might despair, however guilty his conscience, when he saw those forgiven their homicide who had slain the Christ?

3. The Lord then, recognising such in that crowd, said, "When ye have lifted up the Son of man, then shall ye know that I am [He]." You know already what "I am" signifies; and we must not be continually repeating, lest so great a subject beget distaste. Recall that, "I am who am," and "He who is hath sent me,"[3] and you will recognise the meaning of the words, "Then shall ye know that I am." But both the Father is, and the Holy Spirit is. To the same IS belongs the whole Trinity. But because the Lord spake as the Son, in order that, when He says, "Then shall ye know that I am," there might be no chance of entrance for the error of the Sabellians, that is, of the Patripassians,—an error which I have charged you not to hold, but to beware of,—the error, I mean, of those who have said, The Father and Son are one and the same; two names, but one reality;—to guard them against that error, when the Lord said, "Then shall ye know that I

[1] Acts ii. 37, 41, iv. 4. [2] Phil. ii. 8. [3] Ex. iii. 14.

am," that He might not be understood as Himself the Father, He immediately added, "And I do nothing of myself; but as my Father taught me, I speak these things." Already was the Sabellian beginning to rejoice over the discovery of a ground for his error; but immediately on showing himself as it were in the shade, he was confounded by the light of the following sentence. Thou thoughtest that He was the Father, because He said, "I am." Hear now that He is the Son: "And I do nothing of myself." What means this, "I do nothing of myself"? Of myself I am not. For the Son is God, of[1] the Father; but the Father is God, yet not of the Son. The Son is God of God; and the Father is God, but not of God. The Son is light of light; and the Father is light, but not of light. The Son is, but there is [One] of whom He is; and the Father is, but there is none of whom He is.

4. Let not then, my brethren, His further words, "As my Father hath taught me, I speak these things," be the occasion of any carnal thought stealing into your minds. For human weakness cannot think, but as it is accustomed to act and to hear. Do not then set before your eyes as it were two men, one the father, the other the son, and the father speaking to the son; as any one of you may do, when you say something to your son, admonishing and instructing him how to speak, to charge his memory with what you have told him, and, having done so, to express it in words, to enunciate distinctly, and convey to the ears of others what he has apprehended with his own. Think not thus, lest you be fabricating idols in your heart. The human shape, the outlines of human limbs, the form of human flesh, the outward senses, stature and motions of the body, the functions of the tongue, the distinctions of sounds,—think not of such as existing in that Trinity, save as they pertain to the servant-form, which the only-begotten Son assumed, when the Word was made flesh to dwell among us.[2] Thereof I forbid thee not, human weakness, to think according to thy knowledge: nay, rather I require thee. If the faith that is in thee be true, think of Christ as such; but as such of the Virgin Mary, not of God

[1] "De:" so in what follows. [2] Chap. i. 14.

the Father. He was an infant, He grew as a man, He walked as a man, He hungered, He thirsted as a man, He slept as a man; at last He suffered as a man, hung on the tree, was slain and buried as a man. In the same form He rose again; in the same, before the eyes of His disciples, He ascended into heaven; in the same will He yet come to judgment. For angel lips have declared in the Gospel, "He shall so come in like manner as ye have seen Him go into heaven."[1] When then you think of the servant-form in Christ, think of a human likeness, if you have faith; but when you think, "In the beginning was the Word, and the Word was with God, and the Word was God,"[2] away with all human fashioning from your heart. Banish from your thoughts everything bounded by corporeal limits, included in local measurement, or spread out in a mass, how great soever its size. Perish utterly such a figment from your heart. Think, if you can, on the beauty of wisdom, picture to yourself the beauty of righteousness. Has that a shape? a size? a colour? It has none of these, and yet it is; for if it were not, it would neither be loved nor worthy of praise, nor be cherished in our heart and life as an object of honour and affection. But men here become wise; and whence would they so, had wisdom no existence? And further, O man, if thou canst not see thine own wisdom with the eyes of the flesh, nor think of it by the same mental imagery as thou canst of bodily things, wilt thou dare to thrust the shape of a human body on the wisdom of God?

5. What shall we say then, brethren? How spake the Father to the Son, seeing that the Son says, "As the Father taught me, I speak these things"? Did He speak to Him? When the Father taught the Son, did He use words, as you do when you teach your son? How could He use words to the Word? What words, many in number, could be used to the one Word? Did the Word of the Father approach His ears to the Father's mouth? Such things are carnal: banish them from your hearts. For this I say, if only you have understood my words, I certainly have spoken and my words have sounded, and by their sound have reached your ears, and

[1] Acts i. 11. [2] Chap. i. 1.

through your sense of hearing have carried their meaning to your mind, if so be you have understood. Suppose that some person of Latin[1] speech has heard, but has only heard without understanding, what I have said. As regards the noise issuing from my mouth, he who has understood not has been a sharer therein just like yourselves. He has heard that sound; the same syllables have smote on his ears, but they have produced no effect on his mind. Why? Because he understood not. But if you have understood, whence comes your understanding? My words have sounded in the ear: have I kindled any light in the heart? Without doubt, if what I have said is true, and this truth you have not only heard, but also understood, two things have there been wrought (distinguish between them), hearing and intelligence. Hearing has been wrought by me, but by whom has understanding? I have spoken to the ear, that you might hear; who has spoken to your heart for understanding? Doubtless some one has also said something to your heart, that not only the noise of words might strike your ear, but something also of the truth might descend into your heart. Some one has spoken also to your heart, but you do not see him. If, brethren, you have understood, your heart also has been spoken to. Intelligence is the gift of God. And who, if you have understood, has spoken so in your heart, but He to whom the Psalm says, "Give me understanding, that I may learn Thy commandments"?[2] For example, the bishop has spoken. What has he said? some one asks. You repeat what he has spoken, and add, He has said the truth. Then another, who has not understood, says, What has he said, or what is it you are praising? Both have heard me; I have spoken to both; but to one of them God has spoken. If we may compare small things with great (for what are we to Him?), something, I know not what, of an incorporeal and spiritual kind God works in us, which is neither sound to strike the ear, nor colour to be discerned by the eyes, nor smell to enter the nostrils, nor taste to be judged of by the mouth, nor anything

[1] "Latin" here, as used by Augustine, would require to be translated "English," to give the exact force of the illustration in an *English* version.—Tr.

[2] Ps. cxix. 73.

hard or soft to be sensible to the touch; yet something there is which it is easy to feel,—impossible to explain. If then God, as I was saying, speaks in our hearts without sound, how speaks He to His Son? Thus then, brethren, think thus as much as you can, if, as I have said, we may in some measure compare small things with great: think thus. In an incorporeal way the Father spoke to the Son, because in an incorporeal way the Father begat the Son. Nor did He so teach Him as if He had begotten Him untaught; but to have taught Him is the same as to have begotten Him full of knowledge; and this, "The Father hath taught me," is the same as, The Father hath begotten me already knowing. For if, as few understand, the nature of the Truth is simple, to be is to the Son the same as to know. From Him therefore He has knowledge, from whom He has being.[1] Not that from Him He had first being, and afterwards knowledge; but as in begetting He gave Him to be, so in begetting He gave Him to know; for, as was said, to the simple nature of the Truth, being is not one thing and knowing another, but one and the same.

6. Thus then He spake to the Jews, and added, "And He that sent me is with me." He had already said this also before, but of this important point He is constantly reminding them,—"He sent me," and "He is with me." If then, O Lord, He is with Thee, not so much hath the One been sent by the other, but ye Both have come. And yet, while Both are together, One was sent, the Other was the sender; for incarnation is a sending, and the incarnation itself belongs only to the Son, and not to the Father. The Father therefore sent the Son, but did not withdraw from the Son. For it was not that the Father was absent from the place to which He sent the Son. For where is not the Maker of all things? Where is He not, who said, "I fill heaven and earth"?[2] But perhaps the Father is everywhere, and the Son not so? Listen to the evangelist: "He was in this world, and the world was made by Him."[3] Therefore said He, "He that sent me," by whose power as Father I am incarnate, "is with me,—hath not left me." Why hath He not left me? "He hath not

[1] "Ut noverit—ut sit." [2] Jer. xxiii. 24. [3] Chap. i. 10.

left me," He says, "alone; for I do always those things that please Him." That equality exists *always;* not from a certain beginning, and then onwards; but without beginning, without end. For Divine generation has no beginning in time, since time itself was created by the Only-begotten.

7. "As He spake these words, many believed on Him." Would that, while I speak also, many, who before this were otherwise disposed, understood and believed on Him! For perhaps there are some Arians in this large assembly. I dare not suspect that there are any Sabellians, who say that the Father Himself is one with the Son, seeing that heresy is too old, and has been gradually eviscerated. But that of the Arians seems still to have some movement about it, like that of a putrefying carcase, or certainly, at the most, like a man at the last gasp; and from this some still require deliverance, just as from that other many were delivered. This province, indeed, did not use to have such; but ever since the arrival of many foreigners, some of these have also found their way to our neighbourhood. See then, while the Lord spake these words, many Jews believed on Him. May I see also that, while I am speaking, Arians are believing, not on me, but with me!

8. "Then said the Lord to those Jews who believed on Him, If ye continue in my word." "Continue," I say, for you are now initiated and have begun to be there. "If ye continue," that is, in the faith which is now begun in you who believe, to what will you attain? See the nature of the beginning, and whither it leads. You have loved the foundation, give heed to the summit, and out of this low condition seek that other elevation. For faith has humility, but knowledge and immortality and eternity possess not lowliness, but loftiness; that is, upraising, all-sufficiency, eternal stability, full freedom from hostile assault, from fear of failure. That which has its beginning in faith is great, but is despised. In a building also the foundation is usually of little account with the unskilled. A large trench is made, and stones are thrown in every way and everywhere. No embellishment, no beauty are apparent there; just as also in the root of a tree there is no appearance of beauty. And yet all that delights you in the

tree has sprung from the root. You look at the root and feel no delight: you look at the tree and admire it. Foolish man! what you admire has grown out of that which gave you no delight. The faith of believers seems a thing of little value, —you have no scales to weigh it. Hear then to what it attains, and see its greatness: as the Lord Himself says in another place, "If ye have faith as a grain of mustard seed."[1] What is there of less account than that, yet what is there pervaded with greater energy? What more minute, yet what more fervidly expansive? And so "ye" also, He says, "if ye continue in my word," wherein ye have believed, to what will ye be brought? "ye shall be my disciples indeed." And what does that benefit us? "and ye shall know the truth."

9. What, brethren, does He promise believers? "And ye shall know the truth." Why so? Had they not come to such knowledge when the Lord was speaking? If they had not, how did they believe? They believed, not because they knew, but that they might come to know. For we believe in order that we may know, we do not know in order that we may believe. For what we shall yet know, neither eye hath seen, nor ear heard, nor hath it entered the heart of man.[2] For what is faith, but believing what you see not? Faith then is to believe what you see not; truth, to see what you have believed, as He Himself saith in a certain place. The Lord then walked on earth, first of all, for the creation of faith. He was man, He was made in a low condition. He was seen by all, but not by all was He known. By many was He rejected, by the multitude was He slain, by few was He mourned; and yet even by those who mourned Him, His true being was still unrecognised. All this is the beginning as it were of faith's lineaments and future upbuilding. As the Lord, referring thereto, saith in a certain place, "He that loveth me keepeth my commandments; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."[3] They certainly already saw the person to whom they were listening; and yet to them, if they loved Him, does He give it as a promise that they should see Him. So also here, "Ye shall know the truth." How

[1] Matt. xvii. 20. [2] Isa. lxiv. 4; 1 Cor. ii. 9. [3] Chap. xiv. 21.

so? Is that not the truth which Thou hast been speaking? The truth it is, but as yet it is only believed, not beheld. If you abide in that which is believed, you shall attain to that which is seen. Hence John himself, the holy evangelist, says in his epistle, "Dearly beloved, we are the sons of God; but it is not yet apparent what we shall be." We are so already, and something we shall be. What more shall we be than we are? Listen: "It is not yet apparent what we shall be: [but] we know that, when He shall appear, we shall be like Him." How? "For we shall see Him as He is."[1] A great promise, but the reward of faith. You seek the reward; then let the work precede. If you believe, ask for the reward of faith; but if you believe not, with what face can you seek the reward of faith? "If" then "ye continue in my word, ye shall be my disciples indeed," that ye may behold the very truth as it is, not through sounding words, but in dazzling light, wherewith He shall satisfy[2] us: as we read in the psalm, "The light of Thy countenance is impressed upon us."[3] We are God's money: we have wandered away as coin from the treasury. The impression that was stamped upon us has been rubbed out by our wandering. He has come to refashion, for He it was that fashioned us at first; and He is Himself asking for His money, as Cæsar for his. Therefore He says, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's:"[4] to Cæsar his money, to God yourselves. And then shall the truth be reproduced in us.

10. What shall I say to your Charity? Oh that our hearts were in some measure aspiring after that ineffable glory! Oh that we were passing our pilgrimage in sighs, and loving not the world, and continually pushing onwards with pious minds to Him who hath called us! Longing is the very bosom of the heart. We shall attain, if with all our power we give way to our longing. Such in our behalf is the

[1] 1 John iii. 2.

[2] Or "impress;" "satiaverit," or "signaverit."

[3] Ps. iv. 6: Aug., with Vulg., translates נָסַה־עָלֵינוּ passively and indic., instead of actively and imperat., as Engl. Vers.—Tr.

[4] Matt. xxii. 21.

object of the divine Scriptures, of the assembling of the people, of the celebration of the sacraments, of holy baptism, of singing God's praise, and of this our own exposition,—that this longing may not only be implanted and germinate, but also expand to such a measure of capacity as to be fit to take in what eye hath not seen, nor ear heard, nor hath entered into the heart of man. But love with me. He who loves God is not much in love with money. And I have but touched on this infirmity, not venturing to say, He loves not money at all, but, He loves not money much; as if money were to be loved, but not in a great degree. Oh, were we loving God worthily, we should have no love at all for money! Money then will be thy means of pilgrimage, not the stimulant of lust; something to use for necessity, not to joy over as a means of delight. Love God, if He has wrought in thee somewhat of that which thou hearest and praisest. Use the world: let not the world hold thee captive. Thou art passing on the journey thou hast begun; thou hast come, again to depart, not to abide. Thou art passing on thy journey, and this life is but a wayside inn. Use money as the traveller at an inn uses table, cup, pitcher, and couch, with the purpose not of remaining, but of leaving them behind. If such you would be, you, who can stir up your hearts and hear me; if such you would be, you will attain to His promises. It is not too much for your strength, for mighty is the hand of Him who hath called you. He hath called you. Call upon Him, say to Him, Thou hast called us, we call upon Thee; see, we have heard Thee calling us, hear us calling upon Thee: lead us whither Thou hast promised; perfect what Thou hast begun; forsake not Thine own gifts; leave not Thine own field; let Thy tender shoots yet be gathered into Thy barn. Temptations abound in the world, but greater is He who made the world. Temptations abound, but he fails not whose hope reposes in Him in whom there is no deficiency.

11. I have been exhorting you, brethren, to this in such words, because the freedom of which our Lord Jesus Christ speaks belongs not to this present time. Look at what He added: "Ye shall be my disciples indeed; and ye shall know the truth, and the truth shall set you free." What means

that—" shall set you free " ? It shall make you freemen. In a word, the carnal, and fleshly-minded Jews—not those who had believed, but those in the crowd who believed not—thought that an injury was done them, because He said to them, " The truth shall make you free." They were indignant at being designated as slaves. And slaves truly they were ; and He explains to them what slavery it is, and what is that future freedom which is promised by Himself. But of this liberty and of that slavery it were too long to speak to-day.

TRACTATE XLI.

CHAPTER VIII. 31-36.

1. OF what follows of the previous lesson, and has been read publicly to us to-day from the holy Gospel, I then deferred speaking, because I had already said much, and of that liberty into which the grace of the Saviour calleth us it was needful to treat in no cursory or negligent way. Of this, by the Lord's help, we purpose speaking to you to-day. For those to whom the Lord Jesus Christ was speaking were Jews, in a large measure indeed His enemies, but also in some measure already become, and yet to be, His friends; for some He saw there, as we have already said, who should yet believe after His passion. Looking to these, He had said, "When ye have lifted up the Son of man, then shall ye know that I am [He]."[1] There also were those who, when He so spake, straightway believed. To them He spake what we have heard to-day: "Then said Jesus to those Jews who believed on Him, If ye continue in my word, ye shall be my disciples indeed." By continuing ye shall be so; for as now ye are believers, by so continuing ye shall be beholders. Hence there follows, "And ye shall know the truth." The truth is unchangeable. The truth is bread, which refreshes our minds and fails not; changes the eater, and is not itself changed into the eater. The truth itself is the Word of God, God with God, the only-begotten Son. This Truth was for our sake clothed with flesh, that He might be born of the Virgin Mary, and the prophecy fulfilled, "Truth has sprung from the earth."[2] This Truth then, when speaking to the Jews, lay hid in the flesh. But He lay hid not in order to be denied, but to be deferred [in His manifestation]; to be deferred, in order to suffer in the flesh; and to suffer in the flesh, in order

[1] Chap. viii. 28. [2] Ps. lxxxv. 11.

that flesh might be redeemed from sin. And so our Lord Jesus Christ, standing full in sight as regards the infirmity of flesh, but hid as regards the majesty of Godhead, said to those who had believed on Him, when He so spake, "If ye continue in my word, ye shall be my disciples indeed." For he that endureth to the end shall be saved.[1] "And ye shall know the truth," which now is hid from you, and speaks to you. "And the truth shall free you." This word, *liberabit* [shall free], the Lord hath taken from *libertas* [freedom]. For *liberat* [frees, delivers] is properly nothing else but *liberum facit* [makes free]. As *salvat* [he saves] is nothing else but *salvum facit* [he makes safe]; as *he heals* is nothing else but *he makes whole; he enriches* is nothing else but *he makes rich;* so *liberat* [he frees] is nothing else but *liberum facit* [he makes free]. This is clearer in the Greek word.[2] For in Latin usage we commonly say that a man is delivered (*liberari*), in regard not to liberty, but only to safety, just as one is said to be delivered from some infirmity. So is it said customarily, but not properly. But the Lord made such use of this word in saying, "And the truth shall make you free (*liberabit*)," that in the Greek tongue no one could doubt that He spake of freedom.

2. In short, the Jews also so understood and "answered Him;" not those who had already believed, but those in that crowd who were not yet believers. "They answered Him, We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free?" But the Lord had not said, "Ye shall be free," but, "The truth shall make you free." That word, however, they, because, as I have said, it is clearly so in the Greek, understood as pointing only to freedom, and puffed themselves up as Abraham's seed, and said, "We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free?" O inflated skin! such is not magnanimity, but windy swelling. For even as regards freedom in this life, how was that the truth when you said, "We were never in bondage to any man"? Was not Joseph sold?[3] Were not the holy prophets led into captivity?[4] And again, did not that very nation, when making bricks in Egypt, also

[1] Matt. x. 22.
[2] ἐλευθερώσει.
[3] Gen. xxxvii. 28.
[4] 2 Kings xxiv. (Ezek. i. 1, etc.—Tr.)

serve hard rulers, not only in gold and silver, but also in clay ?[1] If you were never in bondage to any man, ungrateful people, why is it that God is continually reminding you that He delivered you from the house of bondage ?[2] Or mean you, perchance, that your fathers were in bondage, but you who speak were never in bondage to any man ? How then were you now paying tribute to the Romans, out of which also you formed a trap for the Truth Himself, as if to ensnare Him, when you said, "Is it lawful to give tribute to Cæsar ?" in order that, had He said, It is lawful, you might fasten on Him as one ill-disposed to the liberty of Abraham's seed; and if He said, It is not lawful, you might slander Him before the kings of the earth, as forbidding the payment of tribute to such ? Deservedly were you defeated on producing the money, and compelled yourselves to concur in your own capture. For there it was told you, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's," after your own reply, that the money-piece bore the image of Cæsar.[3] For as Cæsar looks for his own image on the coin, so God looks for His in man. Thus, then, did He answer the Jews. I am moved, brethren, by the hollow pride of men, because even of that very freedom of theirs, which they understood carnally, they lied when they said, "We were never in bondage to any man."

3. But to the Lord's own answer, let us give better and more earnest heed, lest we ourselves be also found bondmen. For "Jesus answered them, Verily, verily, I say unto you, that every one who committeth sin is the servant of sin." He is the servant—would that it were of man, and not of sin ! Who will not tremble at such words ? The Lord our God grant us, that is, both you and me, that I may speak in fitting terms of this freedom to be sought, and of that bondage to be avoided. "Amen, amen [verily, verily], I say unto you." The Truth speaks: and in what sense does the Lord our God claim it as His to say, "Amen, amen, I say unto you" ? His charge is weighty in so announcing it. In some sort, if lawful to be said, His form of swearing is, "Amen, amen, I say unto you." *Amen* in a way may be interpreted, [It is] true [truly,

[1] Ex. i. 14. [2] Ex. xiii. 3; Deut. v. 6, etc. [3] Matt. xxii. 15–21.

verily]; and yet it is not interpreted, though it might have been said, What is true [verily] I say unto you. Neither the Greek translator nor the Latin has dared to do so; for this word, *Amen*, is neither Greek nor Latin, but Hebrew. So it has remained without interpretation, to possess honour as the covering of something hidden; not in order to be disowned, but that it might not, as a thing laid bare to the eye, fall into disrepute. And yet it is not once but twice uttered by the Lord, "Amen, amen, I say unto you." And now learn from the very doubling, how much was implied in the charge before us.

4. What, then, is the charge given? Verily, verily, I say unto you, saith the Truth, who surely, though He had not said, Verily, I say, could not possibly lie. Yet [thereby] He impresses, inculcates His charge, arouses in a way the sleeping, makes them attentive, and would not be contemned. What does He say? "Verily, verily, I say unto you, that every one who committeth sin is the servant of sin." Miserable slavery! Men frequently, when they suffer under wicked masters, demand to get themselves sold, not seeking to be without a master, but at all events to change him. What can the servant of sin do? To whom can he make his demand? To whom apply for redress? Of whom require himself to be sold? And then at times a man's slave, worn out by the commands of an unfeeling master, finds rest in flight. Whither can the servant of sin flee? Himself he carries with him wherever he flees. An evil conscience flees not from itself; it has no place to go to; it follows itself. Yea, he cannot withdraw from himself, for the sin he commits is within. He has committed sin to obtain some bodily pleasure. The pleasure passes away; the sin remains. What delighted is gone; the sting has remained behind. Evil bondage! Sometimes men flee to the Church, and we generally permit them, uninstructed as they are,—men, wishing to be rid of their master, who are unwilling to be rid of their sins. But sometimes also those subjected to an unlawful and wicked yoke flee for refuge to the Church; for, though free-born men, they are retained in bondage: and an appeal is made to the bishop. And unless he care to put forth every effort to save free-birth from oppression, he is accounted unmerciful. Let us all flee

to Christ, and appeal against sin to God as our deliverer. Let us seek to get ourselves sold, that we may be redeemed by His blood. For the Lord says, "Ye were sold for nought, and ye shall be redeemed without money."[1] Without price, that is, of your own; because of mine. So saith the Lord; for He Himself has paid the price, not in money, but His own blood. Otherwise we had remained both bondmen and indigent.

5. From this bondage, then, we are set free by the Lord alone. He who had it not, Himself delivers us from it; for He alone came without sin in the flesh. For the little ones whom you see carried in their mothers' hands cannot yet walk, and are already in fetters; for they have received from Adam what they are loosened from by Christ. To them also, when baptized, pertains that grace which is promised by the Lord; for He only can deliver from sin who came without sin, and was made a sacrifice for sin. For you heard when the apostle was read: "We are ambassadors," he says, "for Christ, as though God were exhorting you by us; we beseech you in Christ's stead,"—that is, as if Christ were beseeching you, and for what?—"to be reconciled unto God." If the apostle exhorts and beseeches us to be reconciled unto God, then were we enemies to God. For no one is reconciled unless from a state of enmity. And we have become enemies not by nature, but by sin. From the same source are we the servants of sin, that we are the enemies of God. God has no enemies in a state of freedom. They must be slaves; and slaves will they remain unless delivered by Him to whom they wished by their sins to be enemies. Therefore says he, "We beseech you in Christ's stead to be reconciled unto God." But how are we reconciled, save by the removal of that which separates between us and Himself? For He says by the prophet, "He hath not made the ear heavy that it should not hear; but your iniquities have separated between you and your God."[2] And so, then, we are not reconciled, unless that which is in the midst is taken away, and something else is put in its place. For there is a separating medium, and, on the other hand, there is a reconciling Mediator. The separating medium is sin, the reconciling Mediator is the Lord Jesus Christ: "For

[1] Isa. lii. 3. [2] Isa. lix. 1, 2.

there is one God and Mediator between God and men, the man Christ Jesus." [1] To take then away the separating wall, which is sin, that Mediator has come, and the priest has Himself become the sacrifice. And because He was made a sacrifice for sin, offering Himself as a whole burnt-offering on the cross of His passion, the apostle, after saying, "We beseech you in Christ's stead to be reconciled unto God,"—as if we had said, How shall we be able to be reconciled?—goes on to say, "He hath made Him," that is, Christ Himself, "who knew no sin, [to be] sin for us, that we may be the righteousness of God in Him:" [2] "Him," he says, Christ Himself our God, "who knew no sin." For He came in the flesh, that is, in the likeness of sinful flesh,[3] but not in sinful flesh, because He had no sin at all; and therefore became a true sacrifice for sin, because He Himself had no sin.

6. But perhaps, through some special perception of my own, I have said that *sin* is a sacrifice for sin. Let those who have read it be free to acknowledge it; let not those who have not read it be backward; let them not, I say, be backward to read, that they may be truthful in judging. For when God gave commandment about the offering of sacrifices for sin, in which sacrifices there was no expiation of sins, but the shadow of things to come, the self-same sacrifices, the self-same offerings, the self-same victims, the self-same animals, which were brought forward to be slain for sins, and in whose blood that [true] blood was prefigured, are themselves called *sins* [4] by the law; and that to such an extent that in certain passages it is written in these terms, that the priests, when about to sacrifice, were to lay their hands on the head of the sin, that is, on the head of the victim about to be sacrificed for sin. Such *sin*, then, that is, such a sacrifice for sin, was our Lord Jesus Christ made, "who knew no sin."

7. With efficacious merit does He deliver from this bondage of sin, who saith in the psalms: "I am become as a man

[1] 1 Tim. ii. 5. [2] 2 Cor. v. 20, 21. [3] Rom. viii. 3.

[4] That is, "sin-offerings." *Peccata* is here used to correspond to the Hebrew אָשָׁם and חַטָּאת, which signify, the one, both *trespass* and *trespass-offering*, and the other, *sin* and *sin-offering;* indicating the thoroughness of the substitutionary idea.—Tr.

without help, free among the dead."[1] For He only was free, because He had no sin. For He Himself says in the Gospel, "Behold, the prince of this world cometh," meaning the devil about to come in the persons of the persecuting Jews;—"behold," He says, "he cometh, and shall find nothing in me."[2] Not as he found some measure of sin in those whom he also slew as righteous; in me he shall find nothing. And just as if He were asked, If he shall find nothing in Thee, wherefore will he slay Thee? He further said, "But that all may know that I do the will of my Father, rise and let us go hence." I do not, He says, pay the penalty of death as a necessity of my sinfulness; but in the death I die, I do the will of my Father. And in this, I am doing rather than enduring it; for, were I unwilling, I should not have had the suffering to endure. You have Him saying in another place, "I have power to lay down my life, and I have power to take it up again."[3] Here surely is one "free among the dead."

8. Since, then, every one that committeth sin is the servant of sin, listen to what is our hope of liberty. "And the servant," He says, "abideth not in the house for ever." The church is the house, the servant is the sinner Many sinners enter the church. Accordingly He has not said, "The servant" is not in the house, but "abideth not in the house for ever." If, then, there shall be no servant there, who will be there? For "when," as the Scripture speaketh, "the righteous king sitteth on the throne, who will boast of having a clean heart? or who will boast that he is pure from his sin?"[4] He has greatly alarmed us, my brethren, by saying, "The servant abideth not in the house for ever." But He further adds, "But the Son abideth ever." Will Christ, then, be alone in His house? Will no people remain at His side? Whose head will He be, if there shall be no body? Or is the Son all this, both the head and the body? For it is not without cause that He has inspired both terror and hope: terror, in order that we should not love sin; and hope, that we should not be distrustful of the remission of sin. "Every one," He says, "that committeth sin is the servant of sin. And the

[1] Ps. lxxxviii. 4, 5.
[2] Chap. xiv. 30, 31.
[3] Chap. x. 18.
[4] Prov. xx. 8, 9.

servant abideth not in the house for ever." What hope, then, have we, who are not without sin? Listen to thy hope: "The Son abideth for ever. If the Son, therefore, shall make you free, then shall ye be free indeed." Our hope is this, brethren, to be made free by the free One; and that, in setting us free, He may make us His servants. For we were the servants of lust; but being set free, we are made the servants of love. This also the apostle says: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." [1] Let not then the Christian say, I am free; I have been called unto liberty: I was a slave, but have been redeemed, and by my very redemption have been made free, I shall do what I please: no one may balk me of my will, if I am free. But if thou committest sin with such a will, thou art the servant of sin. Do not then abuse your liberty for freedom in sinning, but use it for the purpose of sinning not. For only if thy will is pious, will it be free. Thou wilt be free, if thou art a servant still,—free from sin, the servant of righteousness: as the apostle says, "When ye were the servants of sin, ye were free from righteousness. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." [2] Let us be striving after the latter, and be doing the other.

9. The first stage of liberty is to be free from crimes. Give heed, my brethren, give heed, that I may not by any means mislead your understanding as to the nature of that liberty at present, and what it will be. Sift any one soever of the highest integrity in this life, and however worthy he may already be of the name of upright, yet is he not without sin. Listen to Saint John himself, the author of the Gospel before us, when he says in his epistle, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." [3] He alone could say this who was "free among the dead:" of Him only could it be said, who knew no sin. It could be said only of Him, for He also "was in all points tempted like as we are, yet without sin." [4] He alone could say, "Behold, the prince of this world cometh, and shall find

[1] Gal. v. 13. [2] Rom. vi. 20, 22. [3] 1 John i. 8. [4] Heb. iv. 15.

nothing in me." Sift any one else, who is accounted righteous, yet is he not in all respects without sin; not even such as was Job, to whom the Lord bore such testimony, that the devil was filled with envy, and demanded that he should be tempted, and was himself defeated in the temptation, to the end that Job might be proved.[1] And he was proved for this reason, not that the certainty of his carrying off the conqueror's wreath was unknown to God, but that he might become known as an object of imitation to others. And what says Job himself? "For who is clean? not even the infant whose life is but a day's span upon the earth."[2] But it is plain that many are called righteous without opposition, because the term is understood as meaning, free from crime; for in human affairs there is no just ground of complaint attaching to those who are free from criminal conduct. But crime is grievous sin, deserving in the highest measure to be denounced and condemned. Not, however, that God condemns certain sins, and justifies and praises certain others. He approves of none. He hates them all. As the physician dislikes the ailment of the ailing, and works by his healing measures to get the ailment removed and the ailing relieved; so God by his grace worketh in us, that sin may be consumed, and man made free. But when, you will be saying, is it consumed? If it is lessened, why is it not consumed? That is growing less in the life of those who are advancing onwards, which is consumed in the life of those who have attained to perfection.

10. The first stage of liberty, then, is to be free from crimes [sinful conduct]. And so the Apostle Paul, when he determined on the ordination of either elders or deacons, or whoever was to be ordained to the superintendence of the Church, says not, If any one is without sin; for had he said so, every one would be rejected as unfit, none would be ordained: but he says, "If any one is without crime" [E. V. blame],[3] such as, murder, adultery, any uncleanness of fornication, theft, fraud, sacrilege, and others of that sort. When a man has begun to be free from these (and every Christian man ought to be so), he begins to raise his head to liberty; but that is

[1] Job i., ii. [2] Job xiv. 4, 5; according to a reading of the Septuagint.
[3] 1 Tim. iii. 10; Tit. i. 6.

liberty begun, not completed. Why, says some one, is it not completed liberty? Because, "I see another law in my members warring against the law of my mind;" "for what I would," he says, "that do I not; but what I hate, that do I."[1] "The flesh," he says, "lusteth against the spirit, and the spirit against the flesh; so that ye do not the things that ye would."[2] In part liberty, in part bondage: not yet entire, not yet pure, not yet full liberty, because not yet eternity. For we have still infirmity in part, in part we have attained to liberty. Whatever has been our sin, was previously wiped out in baptism. But because all our iniquity has been blotted out, has there remained no infirmity? If there had not, we should be living here without sin. Yet who would venture to say so, but the proud, but the man unworthy of the Deliverer's mercy, but he who wishes to be self-deceived, and who is destitute of the truth? Hence, from the fact that some infirmity remains, I venture to say that, in what measure we serve God, we are free; in what measure we serve the law of sin, we are still in bondage. Hence says the apostle, what we began to say, "I delight in the law of God after the inward man."[3] Here then it is, wherein we are free, wherein we delight in the law of God; for liberty has joy. For as long as it is from fear that thou doest what is right, God is no delight to thee. Find thy delight in Him, and thou art free. Fear not punishment, but love righteousness. Art thou not yet able to love righteousness? Fear even punishment, that thou mayest attain to the love of righteousness.

11. In the measure then spoken of above, he felt himself to be already free, and therefore said, "I delight in the law of God after the inward man." I delight in the law, I delight in its requirements, I delight in righteousness itself. "But I see another law in my members"—this infirmity which remains —"warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." On this side he feels his captivity, where righteousness has not been perfected; for where he delights in the law of God, he is not the captive but the friend of the law; and therefore free, because a friend. What then is to be done with that which

[1] Rom. vii. 13, 15. [2] Gal. v. 17. [3] Rom. vii. 22.

so remains? What, but to look to Him who has said, "If the Son shall make you free, then shall ye be free indeed"? Indeed he also who thus spake so looked to Him: "O wretched man that I am," he says, "who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." *Therefore* "if the Son shall make you free, ye shall be free indeed." And then he concluded thus: "So then, with the mind I myself serve the law of God; but with the flesh the law of sin."[1] *I myself*, he says; for there are not two of us contrary to each other, coming from different origins; but "with the mind I myself serve the law of God, and with the flesh the law of sin," so long as languor struggles against salvation.

12. But if with the flesh thou servest the law of sin, do as the apostle himself says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof: neither yield ye your members as weapons of unrighteousness unto sin."[2] He says not, Let it not be; but, "Let it not reign." So long as sin must be in thy members, let its reigning power at least be taken away, let not its demands be obeyed. Does anger rise? Yield not up thy tongue to anger for the purpose of evil-speaking; yield not up thy hand or foot to anger for the purpose of striking. That irrational anger would not rise, were there no sin in the members. But take away its ruling power; let it have no weapons wherewith to fight against thee. Then also it will learn not to rise, when it begins to find the lack of weapons. "Yield not your members as weapons of unrighteousness unto sin," else will ye be entirely captive, and there will be no room to say, "With the mind I serve the law of God." For if the mind keep possession of the weapons, the members are not roused to the service of raging sin. Let the inward ruler keep possession of the citadel, because it stands there under a greater ruler, and is certain of assistance. Let it bridle anger; let it restrain evil desire. There is within something that needs bridling, that needs restraining, that needs to be kept in command. And what did that righteous man wish, who with the mind was serving the law of God, but that there should be a com-

[1] Rom. vii. 23-25. [2] Rom. vi. 12, 13.

plete deliverance from that which needed to be bridled? And this ought every one to be striving after who is aiming at perfection, that lust itself also, no longer receiving the obedience of the members, may every day be lessened in the advancing pilgrim. "To will," he says, "is present with me; but not so, how to perfect that which is good."[1] Has he said, To *do* good is not present with me? Had he said so, hope would be wanting. He does not say, To do is not present with me, but, "To perfect is not present with me." For what is the perfecting of good, but the elimination and end of evil? And what is the elimination of evil, but what the law says, "Thou shalt not lust [covet]"?[2] To lust not at all is the perfecting of good, because it is the eliminating of evil. This he said, "To perfect that which is good is not present with me," because his doing could not get the length of setting him free from lust. He laboured only to bridle lust, to refuse consent to lust, and not to yield his members to its service. "To perfect," then, he says, "that which is good is not present with me." I cannot fulfil the commandment, "Thou shalt not lust." What then is needed? To fulfil this: "Go not after thy lusts."[3] Do this meanwhile so long as unlawful lusts are present in thy flesh; "Go not after thy lusts." Abide in the service of God, in the liberty of Christ. With the mind serve the law of thy God. Yield not thyself to thy lusts. By following them, thou addest to their strength. By giving them strength, how canst thou conquer, when on thine own strength thou art nourishing enemies against thyself?

13. What then is that full and perfect liberty in the Lord Jesus, who said, "If the Son shall make you free, then shall ye be free indeed;" and when shall it be a full and perfect liberty? When enmities are no more; when "death, the last enemy, shall be destroyed." "For this corruptible must put on incorruption, and this mortal must put on immortality.—And when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy struggle?"[4] What is this, "O death, where is thy struggle?" "The flesh

[1] Rom. vii. 18.
[2] Ex. xx. 17.
[3] Ecclus. xviii. 30.
[4] 1 Cor. xv. 26, 53–55. *Struggle*, "contentio."

lusted against the spirit, and the spirit against the flesh," but only when the flesh of sin was in vigour. "O death, where is [now] thy struggle?" Now shall we live, no more shall we die, in Him who died for us and rose again: "that they," he says, "who live, should no longer live unto themselves, but unto Him who died for them and rose again."[1] Let us be praying, as those who are wounded, for the physician; let us be carried into the inn to be healed. For it is He who promises salvation, who pitied the man left half-alive on the road by robbers. He poured in oil and wine, He healed the wounds, He put him on his beast, He took him to the inn, He commended him to the innkeeper's care. To what innkeeper? Perhaps to him who said, "We are ambassadors for Christ." He gave also twopence to pay for the healing of the wounded man.[2] And perhaps these are the two commandments, on which hang all the law and the prophets.[3] Therefore, brethren, is the Church also, wherein the wounded is healed meanwhile, the traveller's inn; but above the Church itself, lies the possessor's inheritance.

[1] 2 Cor. v. 15. [2] Luke x. 30-35. [3] Matt. xxii. 37-40.

TRACTATE XLII.

CHAPTER VIII. 37–47.

1. OUR Lord, in the form of a servant, yet not a servant, but even in servant-form the Lord (for that form of flesh was indeed servant-like; but though He was "in the likeness of sinful flesh,"[1] yet was He not sinful flesh) promised freedom to those who believed in Him. But the Jews, as if proudly glorying in their own freedom, refused with indignation to be made free, when they were the servants of sin. And therefore they said that they were free, because Abraham's seed. What answer, then, the Lord gave them to this, we have heard in the reading of this day's lesson. "I know," He said, "that ye are Abraham's children; but ye seek to kill me, because my word taketh no hold in you." I recognise you, He says; "Ye are the children of Abraham, but ye seek to kill me." I recognise the fleshly origin, not the believing heart. "Ye are the children of Abraham," but after the flesh. Therefore He says, "Ye seek to kill me, because my word taketh no hold in you." If my word were taken, it would take hold: if ye were taken, ye would be enclosed like fishes within the meshes of faith. What then means that—"taketh no hold in you"? It taketh not hold of your heart, because not received by your heart. For so is the word of God, and so it ought to be to believers, as a hook to the fish: it takes when it is taken. No injury is done to those who are taken; since they are taken for salvation, and not for destruction. Hence the Lord says to His disciples: "Come after me, and I shall make you fishers of men."[2] But such were not these; and yet they were the children of Abraham,—children of a man of God, unrighteous themselves. For they inherited the fleshly genus, but were

[1] Rom. viii. 3. [2] Matt. iv. 19.

become degenerate, by not imitating the faith of him whose children they were.

2. You have heard, indeed, the Lord saying, "I know that ye are Abraham's children." Hear what He says afterwards: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." He had already said, "I know that ye are Abraham's children." What is it, then, that they do? What He told them: "Ye seek to kill me." This they never saw with Abraham. But the Lord wishes God the Father to be understood when He says, "I speak that which I have seen with my Father." I have seen the truth: I speak the truth, because I am the Truth. For if the Lord speaks the truth which He has seen with the Father, He has seen Himself—He speaks Himself; because He Himself is the Truth of the Father, which He saw with the Father. For He is the Word—the Word which was with God. The evil, then, which these men do, and which the Lord chides and reprehends, where have they seen it? With their father. When we come to hear in what follows the still clearer statement who is their father, then shall we understand what kind of things they saw with such a father; for as yet He names not their father. A little above He referred to Abraham, but in regard to their fleshly origin, not their similarity of life. He is about to speak of that other father of theirs, who neither begat them nor created them to be men. But still they were his children in as far as they were evil, not in as far as they were men; in what they imitated him, and not as created by him.

3. "They answered and said unto Him, Abraham is our father;" as if, What hast thou to say against Abraham? or, If thou canst, dare to find fault with Abraham. Not that the Lord dared not find fault with Abraham; but Abraham was not one to be found fault with by the Lord, but rather approved. But these men seemed to challenge Him to say some evil of Abraham, and so to have some occasion for doing what they purposed. "Abraham is our father."

4. Let us hear how the Lord answered them, praising Abraham to their condemnation. "Jesus saith unto them, If ye are Abraham's children, do the works of Abraham. But

now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham." See, he was praised, they were condemned. Abraham was no man-slayer. I say not, He implies, I am Abraham's Lord; though did I say it, I would say the truth. For He said in another place, "Before Abraham was, I am" (ver. 58); and then they sought to stone Him. He said not so. But meanwhile, as you see me, as you look upon me, as alone you think of me, I am a man. Wherefore, then, wish you to kill a man who is telling you what he has heard of God, but because you are not the children of Abraham? And yet He said above, "I know that ye are Abraham's children." He does not deny their origin, but condemns their deeds. Their flesh was from him, but not their life.

5. But we, dearly beloved, do we come of Abraham's race, or was Abraham in any sense our father according to the flesh? The flesh of the Jews draws its origin from his flesh, not so the flesh of Christians. We have come of other nations, and yet, by imitating him, we have become the children of Abraham. Listen to the apostle: "To Abraham and to his seed were the promises made. He saith not," he adds, "And to seeds, as of many; but as of one, And to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."[1] We then have become Abraham's seed by the grace of God. It was not of Abraham's flesh that God made any co-heirs with him. He disinherited the former, He adopted the latter; and from that olive tree whose root is in the patriarchs, He cut off the proud natural branches, and engrafted the lowly wild olive.[2] And so, when the Jews came to John to be baptized, he broke out upon them, and addressed them, "O generation of vipers." Very greatly indeed did they boast of the loftiness of their origin, but he called them a generation of vipers,—not even of human beings, but of vipers. He saw the form of men, but detected the poison. Yet they had come to be changed,[3] because at all events to be baptized; and he said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repen-

[1] Gal. iii. 16, 29. [2] Rom. xi. 17. [3] In some editions, "to be cleansed."

tance. And think not to say within yourselves, We have Abraham to our father; for God is able of these stones to raise up children unto Abraham."[1] If ye bring not forth fruits meet for repentance, flatter not yourselves about such a lineage. God is able to condemn you, without defrauding Abraham of children. For He has a way to raise up children to Abraham. Those who imitate his faith shall be made his children. "God is able of these stones to raise up children unto Abraham." Such are we. In our parents we were stones, when we worshipped stones for our god. Of such stones God has created a family to Abraham.

6. Why, then, does this empty and vain bragging exalt itself? Let them cease boasting that they are the children of Abraham. They have heard what they ought to have heard: "If ye are the children of Abraham," prove it by your deeds, not by words. "Ye seek to kill me, a man;"—I say not, meanwhile, the Son of God; I say not God; I say not the Word, for the Word dies not. I say merely this that you see; for only what you see can you kill, and whom you see not can you offend. "This," then, "did not Abraham." "Ye do the works of your father." And as yet He says not who is that father of theirs.

7. And now what answer did they give Him? For they began somewhat to realize that the Lord was not speaking of carnal generation, but of their manner of life. And because it is the custom of the Scriptures, which they read, to call it, in a spiritual sense, fornication, when the soul is, as it were, prostituted by subjection to many false gods, they made this reply: "Then said they to Him, We be not born of fornication; we have one Father, even God." Abraham has now lost his importance. For they were repulsed as they ought to have been by the truth-speaking mouth; because such was Abraham, whose deeds they failed to imitate, and yet gloried in his lineage. And they altered their reply, saying, I believe, with themselves, As often as we name Abraham, he goes on to say to us, Why do ye not imitate him in whose lineage ye glory? Such a man, so holy, just, and guileless, we cannot imitate. Let us call God our Father, and see what he will say to us.

[1] Matt. iii. 7–9.

8. Has falsehood indeed found something to say, and should not truth find its fitting reply? Let us hear what they say: let us hear what they hear. "We have one Father," they say, "even God. Then said Jesus unto them, If God were your Father, ye would [doubtless] love me: for I proceeded forth and came from God; neither came I of myself, but He sent me." Ye call God Father; recognise me, then, as at least a brother. At the same time He gave a stimulus to the hearts of the intelligent, by touching on that which He has a habit of saying, "I came not of myself: He sent me. I proceeded forth and came from God." Remember what we are wont to say: From Him He came; and from whom He came, with Him He came. The sending of Christ, therefore, is His incarnation. But as respects the proceeding forth of the Word from God, it is an eternal procession. Time holds not Him by whom time was created. Let no one be saying in his heart, Before the Word was, how did God exist? Never say, Before the Word of God was. God was never without the Word, because the Word is abiding, not transient; God, not a sound; by whom the heaven and earth were made, and which passed not away with those things that were made upon the earth. From Him, then, He proceeded forth as God, the equal, the only Son, the Word of the Father; and came to us, for the Word was made flesh that He might dwell among us. His coming indicates His humanity; His abiding, His divinity. It is His Godhead towards which, His humanity whereby, we make progress. Had He not become that whereby we might advance, we should never attain to Him who abideth ever.

9. "Why," He says, "do ye not understand my speech? Even because ye cannot hear my word." And so they could not understand, because they could not hear. And whence could they not hear, but just because they refused to be set right by believing? And why so? "Ye are of your father the devil." How long do ye keep speaking of a father? How often will ye change your fathers,—at one time Abraham, at another God? Hear from the Son of God whose children ye be: "Ye are of your father the devil."

10. Here, now, we must beware of the heresy of the

Manicheans, which affirms that there is a certain principle of evil, and a certain family of darkness with its princes, which had the presumption to fight against God; but that God, not to let His kingdom be subdued by the hostile family, despatched against them, as it were, His own offspring, princes of His own [kingdom of] light; and so subdued that race from which the devil derives his origin. From thence, also, they say our flesh derives its origin, and accordingly think the Lord said, "Ye are of your father the devil," because they were evil, as it were, by nature, deriving their origin from the opposing family of darkness. So they err, so their eyes are blinded, so they make themselves the family of darkness, by believing a falsehood against Him who created them. For every nature is good; but man's nature has been corrupted by an evil will. What God made cannot be evil, if man were not [a cause of] evil to himself. But surely the Creator is Creator, and the creature a creature [a thing created]. The creature cannot be put on a level with the Creator. Distinguish between Him who made, and that which He made. The bench cannot be put on a level with the mechanic, nor the pillar with its builder; and yet the mechanic, though he made the bench, did not himself create the wood. But the Lord our God, in His omnipotence and by the Word, made what He made. He had no materials out of which to make all that He made, and yet He made it. For they were made because He willed it, they were made because He said it; but the things made cannot be compared with the Maker. If thou seekest a proper subject of comparison, turn thy mind to the only-begotten Son. How, then, were the Jews the children of the devil? By imitation, not by birth. Listen to the usual language of the Holy Scriptures. The prophet says to those very Jews, "Thy father was an Amorite, and thy mother a Hittite."[1] The Amorites were not a nation that gave origin to the Jews. The Hittites also were themselves of a nation altogether different from the race of the Jews. But because the Amorites and Hittites were impious, and the Jews imitated their impieties, they found parents for themselves, not of whom they were born, but in whose damna-

[1] Ezek. xvi. 3.

tion they should share, because following their customs. But perhaps you inquire, Whence is the devil himself? From the same source certainly as the other angels. But the other angels continued in their obedience. He, by disobedience and pride, fell as an angel, and became a devil.

11. But listen now to what the Lord says: "Ye," said He, "are of your father the devil, and the lusts of your father ye will do." This is how ye are his children, because such are your lusts, not because ye are born of him. What are his lusts? "He was a murderer from the beginning." This it is that explains, "the lusts of your father ye will do." "Ye seek to kill me, a man that telleth you the truth." He, too, had ill-will to man, and slew man. For the devil, in his ill-will to man, assuming the guise of a serpent, spoke to the woman, and from the woman instilled his poison into the man. They died by listening to the devil,[1] whom they would not have listened to had they but listened to the Lord; for man, having his place between Him who created and him who was fallen, ought to have obeyed the Creator, not the deceiver. Therefore "he was a murderer from the beginning." Look at the kind of murder, brethren. The devil is called a murderer, not as armed with a sword, or girded with steel. He came to man, sowed his evil suggestions, and slew him. Think not, then, that thou art not a murderer when thou persuadest thy brother to evil. If thou persuadest thy brother to evil, thou slayest him. And to let thee know that thou slayest him, listen to the psalm: "The sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."[2] Ye, then, "will do the lusts of your father;" and so ye go madly after the flesh, because ye cannot go after the spirit. "He was a murderer from the beginning;" at least in the case of the first of mankind. From the very time that murder [manslaughter] could possibly be committed, *he* was a murderer [manslayer]. Only from the time that man was made could manslaughter be committed. For man could not be slain unless man was previously made. Therefore, "*he* was a murderer from the beginning." And whence a murderer? "And he stood [abode] not in the truth." Therefore he was in the truth,

[1] Gen. iii. 1. [2] Ps. lvii. 4.

and fell by not standing in it. And why "stood he not in the truth"? "Because the truth is not in him;" not as in Christ. In such a way is the truth [in Him], that Christ Himself *is* the Truth. If, then, he had stood in the truth, he would have stood in Christ; but "he abode not in the truth, because there is no truth in him."

12. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."[1] What is this? You have heard the words of the Gospel: you have received them with attention. Here now, I repeat them, that you may clearly understand the subject of your thoughts. The Lord said those things of the devil which ought to have been said of the devil by the Lord. That "he was a murderer from the beginning" is true, for he slew the first man; "and he abode not in the truth," for he lapsed from the truth. "When he speaketh a lie," to wit, the devil himself, "he speaketh of his own;" for he is a liar, and its [his] father." From these words some have thought that the devil has a father, and have inquired who was the father of the devil. Indeed this detestable error of the Manicheans has found means down to this present time wherewith to deceive the simple. For they are wont to say, Suppose that the devil was an angel, and fell; and with him sin began as you say; but, Who was his father? We, on the contrary, reply, Who of us ever said that the devil had a father? And they, on the other hand, rejoin, The Lord saith, and the Gospel declares, speaking of the devil, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and *his* father."

13. Hear and understand. I shall not send thee far away [for the meaning]; understand it from the words themselves. The Lord called the devil the father of falsehood. What is

[1] In this and the following paragraph, Augustine deals with the rendering given to these words by the Manicheans in support of their heresy, stated in section 10. The words "pater ejus" (*ὁ πατὴρ αὐτοῦ*), taken by themselves, might of course mean either "his father" or "the father of it" [*i.e.* of falsehood]. Both the Greek idiom and the context require the latter; but the Manicheans adopted the former, and made the passage run, "for he [*i.e.* the devil] is a liar, and [so is] *his* father." Hence the question they are made to put afterwards, "Who was *his* [the devil's] father?" and our author's exposition of the passage.—Tr.

this? Hear what it is, only revolve the words themselves, and understand. It is not every one who tells a lie that is the father of his lie. For if thou hast got a lie from another, and uttered it, thou indeed hast lied in giving utterance to the lie; but thou art not the father of that lie, because thou hast got it from another. But the devil was a liar of himself. He begat his own falsehood; he heard it from no one. As God the Father begat as His Son the Truth, so the devil, having fallen, begat falsehood as his son. Hearing this, recall now and reflect upon the words of the Lord. Ye catholic minds, consider what ye have heard; attend to what He says. "He"—who? The devil—"was a murderer from the beginning." We admit it,—he slew Adam. "And he abode not in the truth." We admit it, for he lapsed from the truth. "Because there is no truth in him." True: by falling away from the truth he has lost its possession. "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." He is both a liar, and the father of lies. For thou, it may be, art a liar, because thou utterest a lie; but thou art not its father. For if thou hast got what thou sayest from the devil, and hast believed the devil, thou art a liar, but not the father of the lie. But he, because he got not elsewhere the lie wherewith in serpent-form he slew man as if by poison, is the father of lies; just as God is Father of truth. Withdraw, then, from the father of lies: make haste to the Father of truth; embrace the truth, that you may enter into liberty.

14. Those Jews, then, spake what they saw with their father. And what was that but falsehood? But the Lord saw with His Father what He should speak; and what was that, but Himself? What, but the Word of the Father? What, but the truth of the Father, eternal itself, and co-eternal with the Father? He, then, "was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar,"—and not only a liar, but also "the father of it;" that is, of the very lie that he speaks he is the father, for he himself begat his lie. "And because *I* tell you the truth, ye believe me not. Which of you convicteth me of sin," as I convict both you and your father? "If I say the truth, why

do ye not believe me," but just because ye are the children of the devil?

15. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Here, again, it is not of their nature as men, but of their depravity, that you are to think. In this way they are of God, and yet not of God. By nature they are of God, in depravity they are not of God. Give heed, I pray you. In the gospel you have the remedy against the poisonous and impious errors of the heretics. For of these words also the Manicheans are accustomed to say, See, here there are two natures,[1]—the one good and the other bad; the Lord says it. What says the Lord? "Ye therefore hear me not, because ye are not of God." This is what the Lord says. What then, he rejoins, dost thou say to that? Hear what I say. They are both of God, and not of God. By nature they are of God: by depravity they are not of God; for the good nature which is of God sinned voluntarily by believing the persuasive words of the devil, and was corrupted; and so it is seeking a physician, because no longer in health. That is what I say. But thou thinkest it impossible that they should be of God, and yet not of God. Hear why it is not impossible. They are of God, and yet not of God, in the same way as they are the children of Abraham, and yet not the children of Abraham. Here you have it. It is not as you say. Hearken to the Lord Himself; it is He that said to them, "I know that ye are the children of Abraham." Could there be any lie with the Lord? Surely not. Then is it true what the Lord said? It is true. Then it is true that they were the children of Abraham? It is true. But listen to Himself denying it. He who said, "Ye are the children of Abraham," Himself denied that they were the children of Abraham. "If ye are Abraham's children, do the deeds of Abraham. But now ye seek to kill me, a man that telleth you the truth, which I have heard from God: this did not Abraham. Ye do the works of your father," that is, of the devil. How, then, were they both Abraham's children, and yet not his children? Both states He showed in them. They were both Abraham's children in their carnal origin, and

[1] That is, *in man*. Compare section 10.—Tr.

not his children in the sin of following the persuasion of the devil. So, also, apply it to our Lord and God, that they were both of Him, and not of Him. How were they of Him? Because He it was that created the man of whom they were born. How were they of Him? Because He is the Architect of nature,—Himself the Creator of flesh and spirit. How, then, were they not of Him? Because they had made themselves depraved. They were no longer of Him, because, imitating the devil, they had become the children of the devil.

16. Therefore came the Lord God to man as a sinner. Thou hast heard the two names, both *man* and *sinner*. As man, he is of God; as a sinner, he is not of God. Let the moral evil[1] in man be distinguished from his nature. Let that nature be owned, to the praise of the Creator; let the evil be acknowledged, that the physician may be called in to its cure. When the Lord then said, "He that is of God heareth the words of God: ye therefore hear them not, because ye are not of God," He did not distinguish the value of different natures, or find, beyond their own soul and body, any nature in men which had not been vitiated by sin; but foreknowing those who should yet believe, them He called *of God*, because yet to be born again of God by the adoption of regeneration. To these apply the words, "He that is of God heareth the words of God." But that which follows, "Ye therefore hear them not, because ye are not of God," was said to those who were not only corrupted by sin (for this evil was common to all), but also foreknown as those who would not believe with the faith that alone could deliver them from the bondage of sin. On this account He foreknew that those to whom He so spake would continue in that which they derived from the devil, that is, in their sins, and would die in the impiety in which they resembled him; and would not come to the regeneration wherein they would be the children of God, that is, be born of the God by whom they were created as men. In accordance with this predestinating purpose did the Lord speak; and not that He had found any man amongst them who either by regeneration was already of God, or by nature was no longer of God.

[1] "Vitium."

TRACTATE XLIII.

CHAPTER VIII. 48–59.

1. IN that lesson of the holy Gospel which has been read to-day, from power we learn patience. For what are we as servants to the Lord, as sinners to the Just One, as creatures to the Creator? Howbeit, just as in what we are evil, we are so of ourselves; so in whatever respects we are good, we are so of Him, and through Him. And nothing does man so seek as he does power. He has great power in the Lord Christ; but let him first imitate His patience, that he may attain to power. Who of us would listen with patience if it were said to him, "Thou hast a devil"? as was said to Him, who was not only bringing men to salvation, but also subjecting devils to His authority.

2. For when the Jews had said, "Say we not well that thou art a Samaritan, and hast a devil?" of these two charges cast at Him, He denied the one, but not the other. For He answered and said, "I have not a devil." He did not say, I am not a Samaritan; and yet the two charges had been made. Although He returned not cursing with cursing, although He met not slander with slander, yet was it proper for Him to deny the one charge and not to deny the other. And not without a purpose, brethren. For Samaritan means keeper.[1] He knew that He was our keeper. For "He that keepeth Israel neither slumbereth nor sleepeth;"[2] and, "Except the Lord keep the city, they wake in vain who keep it."[3] He then is our Keeper who is our Creator. For did it belong to Him to redeem us, and would it not be His to preserve us? Finally, that you may know more fully the hidden reason[4]

[1] Samaria, Hebrew שֹׁמְרוֹן, literally, "a keep," from שָׁמַר to keep, to guard; hence, according to Augustine, "Samaritan," שֹׁמְרֹנִי, a keeper, a guardian.—TR.

[2] Ps. cxxi. 4. [3] Ps. cxxvii. 1. [4] "Mysterium."

why He ought not to have denied that He was a Samaritan, call to mind that well-known parable, where a certain man went down from Jerusalem to Jericho, and fell among thieves, who wounded him severely, and left him half dead on the road. A priest came along and took no notice of him. A Levite came up, and he also passed on his way. A certain Samaritan came up—He who is our Keeper. *He* went up to the wounded man. *He* exercised mercy, and did a neighbour's part to one whom *He* did not account an alien.[1] To this, then, He only replied that He had not a devil, but not that He was not a Samaritan.

3. And then after such an insult, this was all that He said of His own glory: "But I honour," said He, "my Father, and ye dishonour me." That is, I honour not myself, that ye may not think me arrogant. I have One to honour; and did ye recognise me, just as I honour the Father, so would ye also honour me. I do what I ought; ye do not what ye ought.

4. "And I," said He, "seek not mine own glory: there is one that seeketh and judgeth." Whom does He wish to be understood but the Father? How, then, does He say in another place, "The Father judgeth no man, but hath committed all judgment unto the Son,"[2] while here He says, "I seek not mine own glory: there is one that seeketh and judgeth"? If, then, the Father judgeth, how is it that He judgeth no man, but hath committed all judgment unto the Son?

5. In order to solve this point, attend. It may be solved by [quoting] a similar mode of speaking. Thou hast it written, "God tempteth not any man;"[3] and again thou hast it written, "The Lord your God tempteth you, to know whether you love Him."[4] Just the point in dispute, you see. For how *does God tempt not any man*, and how *does the Lord your God tempt you, to know whether ye love Him?* It is also written, "There is no fear in love; but perfect love casteth out fear;"[5] and in another place it is written, "The fear of the Lord is clean, enduring for ever."[6] Here also is the point in dispute. For

[1] Luke x. 30–37.
[2] Chap. v. 22.
[3] Jas. i. 13.
[4] Deut. xiii. 3.
[5] 1 John iv. 18.
[6] Ps. xix. 9.

how *does perfect love cast out fear*, if *the fear of the Lord*, which is clean, *endureth for ever?*

6. We are to understand, then, that there are two kinds of temptation: one, that deceives; the other, that proves. As regards that which deceives, *God tempteth not any man;* as regards that which proves, *the Lord your God tempteth you, that He may know whether ye love Him.* But here again, also, there arises another question, how *He tempteth that He may know*, from whom, prior to the temptation, nothing can be hid. It is not that God is ignorant; but it is said, *that He may know*, that is, that He may make you to know. Such modes of speaking are found both in our ordinary conversation, and in writers of eloquence. Let me say a word on our style of conversation. We speak of a blind ditch, not because it has lost its eyes, but because by lying hid it makes us blind to its existence. One speaks of "bitter lupins," that is, "sour;" not that they themselves are bitter, but because they occasion bitterness to those who taste them.[1] And so there are also expressions of this sort in Scripture. Those who take the trouble to attain a knowledge of such points have no trouble in solving them. And so "the Lord your God tempts you, that He may know." What is this, "that He may know"? That He may make you to know "if you love Him." Job was unknown to himself, but he was not unknown to God. He let the tempter into [Job], and brought him to a knowledge of himself.

7. What then of the two fears? There is a servile fear, and there is a clean [chaste] fear: there is the fear of suffering punishment, there is another fear of losing righteousness. That fear of suffering punishment is slavish. What great thing is it to fear punishment? The vilest slave and the cruellest robber do so. It is no great thing to fear punishment, but great it is to love righteousness. Has he, then, who loves righteousness no fear? Certainly he has; not of incurring of punishment, but of losing righteousness. My brethren, assure yourselves of it, and draw your inference from that which you love. Some one of you is fond of money. Can I

[1] Virg. *Georg.* lib. i. 75: "Tristes lupinos—non quia ipsi sunt tristes, sed quia gustati contristant, hoc est, tristes faciunt."

find any one, think you, who is not so? Yet from this very thing which he loves he may understand my meaning. He is afraid of loss: why is he so? Because he loves money. In the same measure that he loves money, is he afraid of losing it. So, then, some one is found to be a lover of righteousness, who at heart is much more afraid of its loss, who dreads more being stripped of his righteousness, than thou of thy money. This is the fear that is clean—this [the fear] that endureth for ever. It is not this that love makes away with, or casteth out, but rather embraces it, and keeps it with it, and possesses it as a companion. For we come to the Lord that we may see Him face to face. And there it is this pure fear that preserves us; for such a fear as that does not disturb, but reassure. The adulterous woman fears the coming of her husband, and the chaste one fears her husband's departure.

8. Therefore, as, according to one kind of temptation, "God tempteth not any man;" but according to another, "The Lord your God tempteth you;" and according to one kind of fear, "there is no fear in love; but perfect love casteth out fear;" but according to another, "the fear of the Lord is clean, enduring for ever;"—so also, in this passage, according to one kind of judgment, "the Father judgeth no man, but hath committed all judgment unto the Son;" and according to another, "I," said He, "seek not mine own glory: there is one that seeketh and judgeth."

9. This point may also be solved from the word itself. Thou hast penal judgment spoken of in the Gospel: "He that believeth not is judged[1] already;" and in another place, "The hour is coming, when those who are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."[2] You see how He has put judgment for condemnation and punishment. And yet if judgment were always to be taken for condemnation, should we ever have heard in the psalm, "Judge me, O God"? In the former place, judgment is used in the sense of inflicting pain; here, it is used in the sense of discernment.[3] How so? Just because

[1] "Judicatus." John iii. 18. [2] "Judicium." John v. 28, 29.

[3] "Discretionem," "discerne,"—legal terms, implying the judicial expiscation

so expounded by him who says, "Judge me, O God." For read, and see what follows. What is this "Judge me, O God," but just what he adds, "and discern[1] my cause against an unholy nation"?[2] Because then it was said, "Judge me, O God, and discern [the true merits of] my cause against an unholy nation;" similarly now said the Lord Christ, "I seek not mine own glory: there is one that seeketh and judgeth." How is there "one that seeketh and judgeth"? There is the Father, who discerns and distinguishes between my glory and yours. For ye glory in the spirit of this present world. Not so do I, who say to the Father, "Father, glorify Thou me with that glory which I had with Thee before the world was."[3] What is "that glory"? One altogether different from human inflation. Thus doth the Father judge. And so to "judge" is to "discern."[1] And what does He discern? The glory of His Son from the glory of mere men; for to that end is it said, "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."[4] For not because He became man is He now to be compared with us. We, as men, are sinful, He is sinless; we, as men, inherit from Adam both death and delinquency, He received from the Virgin mortal flesh, but no iniquity. In fine, neither because *we* wish it are we born, nor as long as we wish it do we live, nor in the way that we wish it do we die: but He, before He was born, chose of whom He should be born; at His birth He brought about the adoration of the Magi; He grew as an infant, and showed Himself God by His miracles, and surpassed man in His weakness. Lastly, He chose also the manner of His death, that is, to be hung on the cross, and to fasten the cross itself on the foreheads of believers, so that the Christian may say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."[5] On the very cross, when He pleased, He made His body be taken down, and departed; in the very sepulchre, as long as it pleased Him, He lay; and, when He pleased, He arose as from a bed. So, then, brethren, in respect to His very form

and discriminating of the real facts and merits of a case, by sifting the evidence and separating the true from the false.

[1] See previous note. [2] Ps. xliii. 1. [3] John xvii. 5.
[4] Ps. xlv. 7. [5] Gal. vi. 14.

as a servant (for who can speak of that other form as it ought to be spoken of, "In the beginning was the Word, and the Word was with God, and the Word was God"?)—in respect, I say, to His very form as a servant, the difference is great between the glory of Christ and the glory of other men. Of that glory He spoke, when the devil-possessed heard Him say, "I seek not mine own glory: there is one that seeketh and judgeth."

10. But what sayest Thou, O Lord, of Thyself? "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Ye say, "Thou hast a devil." I call you to life: keep my word and ye shall not die. They heard, "He shall never see death who keepeth my word," and were angry, because already dead in that death from which they might have escaped. "Then said the Jews, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." See how Scripture speaks: "He shall not see," that is, "taste of death." "He shall see death—he shall taste of death." Who seeth? Who tasteth? What eyes has a man to see with when he dies? When death at its coming shuts up those very eyes from seeing aught, how is it said, "he shall not see death"? With what palate, also, and with what jaws can death be tasted, that its savour may be discovered? When it taketh every sense away, what will remain in the palate? But here, "he will see," and "he will taste," are used for that which is really the case, he will know by experience.

11. Thus spake the Lord (it is scarcely sufficient to say), as one dying to dying men; for "to the Lord also belong the issues from death,"[1] as saith the psalm. Seeing, then, He was both speaking to those destined to die, and speaking as one appointed to death Himself, what mean His words, "He who keepeth my saying shall never see death;" save that the Lord saw another death, from which He was come to deliver us—the second death, death eternal, the death of hell,[2] the death of damnation with the devil and his angels? *This* is real death; for that other is only a removal. What is that other

[1] Ps. lxviii. 20. [2] "Gehennarum."

death? The leaving of the body—the laying down of a heavy burden; provided another burden be not carried away, to drag the man headlong to hell. Of that real death then did the Lord say, "He who keepeth my saying shall never see death."

12. Let us not be frightened at that other death, but let us fear this one. But, what is very grievous, many, through a perverse fear of that other, have fallen into this. It has been said to some, Adore idols; for if you do it not, you shall be put to death: or, as Nebuchadnezzar said, If you do not, you shall be thrown into the furnace of flaming fire. Many feared and adored. Shrinking from death, they died. Through fear of the death which cannot be escaped, they fell into that which they might happily have escaped, had they not, unhappily, been afraid of that which is inevitable. As a man, thou art born—art destined to die. Whither wilt thou go to escape death? What wilt thou do to escape it? That thy Lord might comfort thee in thy necessary subjection to death, of His own good pleasure He condescended to die. When thou seest the Christ lying dead, art thou reluctant to die? Die then thou must; thou hast no means of escape. Be it to-day, be it to-morrow; it is to be—the debt must be paid. What, then, does a man gain by fearing, fleeing, hiding himself from discovery by his enemy? Does he get exemption from death? No, but that he may die a little later. He gets not security against his debt, but asks a respite. Put it off as long as you please, the thing so delayed will come at last. Let us fear that death which the three men feared when they said to the king, "God is able to deliver us even from that flame; and if not," etc.[1] There was there the fear of that death which the Lord now threatens, when they said, But also if He be not willing openly to deliver us, He can crown us with victory in secret. Whence also the Lord, when on the eve of appointing martyrs and becoming the head-martyr Himself, said, "Be not afraid of them that kill the body, and after that have no more that they can do." How "have they no more that they can do"? What if, after having slain one, they threw his body to be mangled by wild beasts,

[1] Dan. iii. 16–18.

and torn to pieces by birds? Cruelty seems still to have something it can do. But to whom is it done? He has departed. The body is there, but without feeling. The tenement lies on the ground, the tenant is gone. And so "after that they have no more that they can do;" for they can do nothing to that which is without sensation. "But fear Him who hath power to destroy both body and soul in hell fire."[1] Here is the death that He spake of when He said, "He that keepeth my saying shall never see death." Let us keep then, brethren, His own word in faith, as those who are yet to attain to sight, when the liberty we receive has reached its fulness.

13. But those men, indignant, yet dead, and predestinated to death eternal, answered with insults, and said, "Now we know that thou hast a devil. Abraham is dead, and the prophets." But not in that death which the Lord meant to be understood was either Abraham dead or the prophets. For these were dead, and yet they live: those others were alive, and yet they had died. For, replying in a certain place to the Sadducees, when they stirred the question of the resurrection, the Lord Himself speaks thus: "But as touching the resurrection of the dead, have ye not read how the Lord said to Moses from the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living."[2] If, then, they live, let us labour so to live, that after death we may be able to live with them. "Whom makest thou thyself," they add, that thou sayest, "he shall never see death who keepeth my saying," when thou knowest that both Abraham is dead and the prophets?

14. "Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me." He said this on account of their saying, "Whom makest thou thyself?" For He refers His glory to the Father, of whom it is that He is God. From this expression also the Arians sometimes revile our faith, and say, See, the Father is greater; for at all events He glorifies the Son. Heretic, hast thou not read of the Son Himself also saying that He glorifies His Father?[3] If both He glorifieth the Son, and the Son glorifieth the Father, lay

[1] "In the gehenna of fire." Matt. x. 28, and Luke xii. 4, 5.
[2] Matt. xxii. 31, 32; Ex. iii. 6. [3] Chap. xvii. 4.

aside thy stubbornness, acknowledge the equality, correct thy perversity.

15. "It is," then, said He, "my Father that glorifieth me; of whom ye say, that He is your God: and ye have not known Him." See, my brethren, how He shows that God Himself is the Father of the Christ, who was announced also to the Jews. I say so for this reason, that now again there are certain heretics who say that the God revealed in the Old Testament is not the Father of Christ, but some prince or other, I know not what, of evil angels. There are Manicheans who say so; there are Marcionites who say so. There are also, perhaps, other heretics, whom it is either unnecessary to mention, or all of whom I cannot at present recall; yet there have not been wanting those who said this. Attend then, that you may have something also to affirm against such. Christ the Lord calleth Him His Father whom they called their God, and did not know; for had they known [that God] Himself, they would have received His Son. "But I," said He, "know Him." To those judging after the flesh He might have seemed from such words to be self-assuming, because He said "I know Him." But see what follows: "If I should say that I know Him not, I shall be a liar like unto you." Let not, then, self-assumption be so guarded against as to cause the relinquishment of truth. "But I know Him, and keep His saying." The saying of the Father He was speaking as Son; and He Himself was the Word of the Father, that was speaking to men.

16. "Your father Abraham rejoiced to see my day; and he saw, and was glad." Abraham's seed, Abraham's Creator, bears a great testimony to Abraham. "Abraham rejoiced," He says, "to see my day." He did not fear, but "rejoiced to see it." For in him there was the love that casteth out fear.[1] He says not, rejoiced *because* he saw; but "rejoiced that he might see." Believing, at all events, he rejoiced in hope to see with the understanding. "And he saw." And what more could the Lord Jesus Christ say, or what more ought He to have said? "And he saw," He says, "and was glad." Who can unfold this joy, my brethren? If those rejoiced whose

[1] 1 John iv. 18.

bodily eyes were opened by the Lord, what joy was his who saw with the eyes of his soul the light ineffable, the abiding Word, the brilliance that dazzles the minds of the pious, the unfailing Wisdom, God abiding with the Father, and at some time to come in the flesh and yet not to withdraw from the bosom of the Father? All this did Abraham see. For in saying "my day," it may be uncertain of what He spake; whether the day of the Lord in time, when He should come in the flesh, or that day of the Lord which knows not a dawn, and knows no decline. But for my part I doubt not that father Abraham knew it all. And where shall I find it out? Ought the testimony of our Lord Jesus Christ to satisfy us? Let us suppose that we cannot find it out, for perhaps it is difficult to say in what sense it is clear that Abraham "rejoiced to see the day" of Christ, "and saw it, and was glad." And though we find it not, can the Truth have lied? Let us believe the Truth, and cherish no doubt of Abraham's merited rewards.[1] Yet listen to one passage that occurs to me meanwhile. When father Abraham sent his servant to seek a wife for his son Isaac, he bound him by this oath, to fulfil faithfully what he was commanded, and know also for himself what to do. For it was a great matter that was in hand when marriage was sought for Abraham's seed. But that the servant might apprehend what Abraham knew, that it was not offspring after the flesh he desired, nor anything of a carnal kind concerning his race that was referred to, he said to the servant whom he sent, "Put thy hand under my thigh, and swear by the God of heaven."[2] What connection has the God of heaven with Abraham's thigh? Already you understand the mystery:[3] by thigh is meant race. And what was that swearing, but the signifying that of Abraham's race would the God of heaven come in the flesh? Fools find fault with Abraham because he said, Put thy hand under my thigh. Those who find fault with Christ's flesh find fault with Abraham's conduct. But let us, brethren, if we acknowledge the flesh of Christ as worthy of veneration, despise not that thigh, but receive it as spoken of prophetically. For a prophet also was Abraham. Whose prophet? Of his own seed, and of his

[1] "Meritis." [2] Gen. xxiv. 2–4. [3] "Sacramentum."

Lord. To his own seed he pointed in saying, "Put thy hand under my thigh." To his Lord he pointed in adding, "and swear by the God of heaven."

17. The angry Jews replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" And the Lord: "Verily, verily, I say unto you, Before Abraham was made, I am."[1] Weigh the words, and get a knowledge of the mystery. "Before Abraham was made." Understand, that "was made" refers to human formation; but "am" to the Divine essence. "He was made," because Abraham was a creature. He did not say, Before Abraham was, I was; but, "Before Abraham was made," who was not made save by me, "I am." Nor did He say this, Before Abraham was made I was made; for "In the beginning God created the heaven and the earth;"[2] and "in the beginning was the Word."[3] "Before Abraham was made, I am." Recognise the Creator—distinguish the creature. He who spake was made the seed of Abraham; and that Abraham might be made, He Himself was before Abraham.

18. Hence, as if by the most open of all insults thrown at Abraham, they were now excited to greater bitterness. Of a certainty it seemed to them that Christ the Lord had uttered blasphemy in saying, "Before Abraham was made, I am." "Therefore took they up stones to cast at Him." To what could so great hardness have recourse, save to its like? "But Jesus" [acts] as man, as one in the form of a servant, as lowly, as about to suffer, about to die, about to redeem us with His blood; not as He who *is*—not as the Word in the beginning, and the Word with God. For when they took up stones to cast at Him, what great thing were it had they been instantly swallowed up in the gaping earth, and found the inhabitants of hell in place of stones? It were not a great thing to God; but better was it that patience should be commended than power exerted. Therefore "He hid Himself" from them, that He might not be stoned. As man, He fled from the stones; but woe to those from whose stony hearts God has fled!

[1] *Antequam Abraham fieret, ego sum.* Greek, "πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι."

[2] Gen. i. 1. [3] Chap. i. 1.

TRACTATE XLIV.

Chapter IX.

1. WE have just read the long lesson of the man born blind, whom the Lord Jesus restored to the light; but were we to attempt handling the whole of it, and considering, according to our ability, each passage in a way proportionate to its worth, the day would be insufficient. Wherefore I ask and warn your Charity not to require any words of ours on those passages whose meaning is manifest; for it would be too protracted to linger at each. I proceed, therefore, to set forth briefly the mystery of this blind man's enlightenment. All, certainly, that was done by our Lord Jesus Christ, both works and words, are worthy of our astonishment and admiration: His works, because they are facts; His words, because they are signs. If we reflect, then, on what is signified by the deed here done, that blind man is the human race; for this blindness had place in the first man through sin, from whom we all draw our origin, not only in respect of death, but also of unrighteousness. For if unbelief is blindness, and faith enlightenment, whom did Christ find a believer at His coming? seeing that the apostle, belonging himself to the family of the prophets, says: "And we also in times past were by nature the children of wrath, even as others." [1] If "children of wrath," then children of vengeance, children of punishment, children of hell. For how is it "by nature," save that through the first man sinning moral evil rooted itself in us as a nature? If evil has so taken root within us, every man is born mentally blind. For if he sees, he has no need of a guide. If he does need one to guide and enlighten him, then is he blind from his birth.

2. The Lord came: what did He do? He set forth a great

[1] Eph. ii. 3.

mystery. "He spat on the ground," He made clay of His spittle; for the Word was made flesh.[1] "And He anointed the eyes of the blind man." The anointing had taken place, and yet he saw not. He sent him to the pool which is called Siloam. But it was the evangelist's concern to call our attention to the name of this pool; and he adds, "Which is interpreted, Sent." You understand now who it is that was sent; for had He not been sent, none of us would have been set free from iniquity. Accordingly he washed his eyes in that pool which is interpreted, Sent—he was baptized in Christ. If, therefore, when He baptized him in a manner in Himself, He then enlightened him; when He anointed Him, perhaps He made him a catechumen.[2] In many different ways indeed may the profound meaning of such a sacramental act be set forth and handled; but let this suffice your Charity. You have heard a great mystery. Ask a man, Are you a Christian? His answer to you is, I am not, if he is a pagan or a Jew. But if he says, I am; you inquire again of him, Are you a catechumen or a believer? If he reply, A catechumen; he has been anointed, but not yet washed. But how anointed? Inquire, and he will answer you. Inquire of him in whom he believes. In that very respect in which he is a catechumen he says, In Christ. See, I am speaking in a way both to the faithful and to catechumens. What have I said of the spittle and the clay? That the Word was made flesh. This even catechumens hear; but that to which they have been anointed is not all they need; let them hasten to the font if they are in search of enlightenment.

3. And now, because of certain points in the lesson before us, let us run over the words of the Lord, and of the whole lesson itself, rather than make them a theme of discourse. "As He passed out, He saw a man who was blind;" blind, not from any cause whatever, but "from his birth." "And His disciples asked Him, Rabbi." You know that "Rabbi" is Master. They called Him Master, because they desired to learn. The question, at all events, they proposed to the Lord as a

[1] Chap. i. 14.

[2] The name given to one who was under instruction for baptism, and for entrance into the full privileges of church-membership.

master, "Who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents," that he was born blind. What is this that He has said? If no man is sinless, were the parents of this blind man without sin? Was he himself either born without original sin, or had he committed none in the course of his lifetime? Because his eyes were closed, had his lusts lost their wakefulness? How many evils are done by the blind? From what evil does an evil mind abstain, even though the eyes are closed? He could not see, but he knew how to think, and perchance to lust after something which his blindness hindered him from attaining, and so still in his heart to be judged by the searcher of hearts. If, then, both his parents had sin, and the man himself had sin, wherefore said the Lord, "Neither hath this man sinned, nor his parents," but only in respect to the point on which he was questioned, "that he was born blind"? For his parents had sin; but not by reason of the sin itself did it come about that he was born blind. If, then, it was not through the parents' sin that he was born blind, why was he born blind? Listen to the Master as He teaches. He seeks one who believes, to give him understanding. He Himself tells us the reason why that man was born blind: "Neither hath this man sinned," He says, "nor his parents: but that the works of God should be made manifest in him."

4. And then, what follows? "I must work the works of Him that sent me." See, here is that sent one [Siloam], wherein the blind man washed his face. And see what He said: "I must work the works of Him that sent me, while it is day." Recall to thy mind the way in which He gives universal glory to Him of whom He is:[1] for that One has the Son who is of Him; He Himself has no One of whom He is.[1] But wherefore, Lord, saidst Thou, "While it is day"? Hearken why He did so. "The night cometh when no man can work." Not even Thou, Lord? Will that night have such power that not even Thou, whose work the night is, wilt be able to work therein? For I think, Lord Jesus, nay I do

[1] Or, "from whom He proceeds." The Son is of the Father, but the Father is of none.

not think, but believe and hold it sure, that Thou wast there when God said, "Let there be light, and there was light."[1] For if He made it by the Word, He made it by Thee: and therefore it is said, "All things were made by Him; and without Him was nothing made."[2] "God divided between the light and the darkness: the light He called Day, and the darkness He called Night."[3]

5. What is that night wherein, when it comes, no one shall be able to work? Hear what the day is, and then thou wilt understand what the night is. But how shall we hear what that day is? Let Himself tell us: "As long as I am in this world, I am the light of the world." See, He Himself is the day. Let the blind man wash his eyes in the day, that he may behold the day. "As long," He says, "as I am in the world, I am the light of the world." Then will it be night of a kind unknown to me, when Christ will no longer be there; and so no one will be able to work. An inquiry remains, my brethren; patiently listen to me as I inquire. With you I inquire: with you shall I find Him to whom my inquiry is addressed. We are agreed; for it is expressly and definitely stated that the Lord proclaimed Himself in this place as the day, that is, the light of the world. "As long," He says, "as I am in this world, I am the light of the world." Therefore He Himself works. But how long is He in this world? Are we to think, brethren, that He was here then, and is here no longer? If we think so, then already, after the Lord's ascension, did that fearful night begin, when no one can work. If that night began after the Lord's ascension, how was it that the apostles wrought so much? Was that the night when the Holy Spirit came, and, filling all who were in one place, gave them the power of speaking in the tongues of every nation?[4] Was it night when that lame man was made whole at the word of Peter, or rather, at the word of the Lord dwelling in Peter?[5] Was it night when, as the disciples were passing by, the sick were laid in couches, that they might be touched at least by their shadow as they passed?[6] Yet, when the Lord was here, there was no one made whole by His

[1] Gen. i. 3. [2] Chap. i. 3. [3] Gen. i. 4, 5.
[4] Acts ii. 1-6. [5] Acts iii. 6-8. [6] Acts v. 15.

shadow as He passed; but He Himself had said to the disciples, "Greater things than these shall ye do."[1] Yes, the Lord had said, "Greater things than these shall ye do;" but let not flesh and blood exalt itself: let such hear Him also saying, "Without me ye can do nothing."[2]

6. What then? What shall we say of that night? When will it be, when no one shall be able to work? It will be that night of the wicked, that night of those to whom it shall be said in the end, "Depart into everlasting fire, prepared for the devil and his angels." But it is here called night, not flame, nor fire. Hearken, then, why it is also night. Of a certain servant He says, "Bind ye him hand and foot, and cast him into outer darkness."[3] Let man, then, work while he liveth, that he may not be overtaken by that night when no man can work. It is now that faith is working by love; and if now we are working, then this is the day—Christ is here. Hear His promise, and think Him not absent. It is Himself who hath said, "Lo, I am with you." How long? Let there be no anxiety in us who are alive; were it possible, with this very word we might place in perfect security the generations still to come. "Lo," He says, "I am with you always, even to the end of the world."[4] That day, which is completed by the circuit of yonder sun, has but few hours; the day of Christ's presence extends even to the end of the world. But after the resurrection of the living and the dead, when He shall say to those placed at His right hand, "Come, ye blessed of my Father, receive the kingdom;" and to those at His left, "Depart into everlasting fire, prepared for the devil and his angels;"[5] then shall be the night when no man can work, but only get back what he has wrought before. There is a time for working, another for receiving; for the Lord shall render to every one according to his works.[6] While thou livest, be doing, if thou art to be doing at all; for then shall come that appalling night, to envelope the wicked in its folds. But even now every unbeliever, when he dies, is received within that night: there is no work to be done there. In that night was the rich man burning, and asking a drop of water from the

[1] Chap. xiv. 12. [2] Chap. xv. 5. [3] Matt. xxii. 13.
[4] Matt. xxviii. 28. [5] Matt. xxv. 34, 41. [6] Matt. xvi. 27.

beggar's finger; he mourned, agonized, confessed, but no relief was vouchsafed. He even endeavoured to do good; for he said to Abraham, "Father Abraham, send Lazarus to my brethren, that he may tell them what is being done here, lest they also come into this place of torment."[1] Unhappy man! when thou wert living, then was the time for working: now thou art already in the night, in which no man can work.

7. "When He had thus spoken, He spat on the ground, and made clay of the spittle, and He spread the clay upon his eyes, and said unto him, Go and wash in the pool of Siloam (which is, by interpretation, Sent). He went his way therefore, and washed, and came seeing." As these words are clear, we may pass them over.

8. "The neighbours therefore, and those who saw him previously, for he was a beggar, said, Is not this he who sat and begged? Some said, It is he: others, No; but he is like him." The opening of his eyes had altered his countenance. "He said, I am he." His voice utters its gratitude, that it might not be condemned as ungrateful. "Therefore said they unto him, How were thine eyes opened? He answered, The man who is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and saw." See, he is become the herald of grace: see, he preaches the gospel; endowed with sight, he becomes a confessor. That blind man makes confession, and the heart of the wicked was troubled; for they had not in their heart what he had now in his countenance. "They said to him, Where is he who hath opened thine eyes? He said, I know not." In these words the man's own soul was like that of one only as yet anointed, but not yet seeing. Let us so put it, brethren, as if he had that anointing in his soul. He preaches, and knows not the Being whom he preaches.

9. "They brought to the Pharisees him who had been blind. And it was the Sabbath when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked how he had received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees;" not all, but some; for some

[1] Luke xvi. 24–28.

were already anointed. What then said those, who neither saw nor were anointed? "This man is not of God, because he keepeth not the Sabbath." He it was rather who kept it, who was without sin. For this is the spiritual Sabbath, to have no sin. In fact, brethren, it is of this that God admonishes us, when He commends the Sabbath to our notice: "Thou shalt do no servile work."[1] These are God's words when commending the Sabbath, "Thou shalt do no servile work." Now ask the former lessons, what is meant by servile work;[2] and listen to the Lord: "Every one that committeth sin is the servant of sin."[3] But these men, neither seeing, as I said, nor anointed, kept the Sabbath carnally, and profaned it spiritually. "Others said, How can a man that is a sinner do such miracles?" These were the anointed ones. "And there was a division among them." The day had divided between the light and the darkness. "They say then unto the blind man again, What sayest thou of him who hath opened thine eyes?" What is thy feeling about him? what is thine opinion? what is thy judgment? They sought how to revile the man, that he might be cast out of the synagogue, but be found by Christ. But he stedfastly expressed what he felt. For he said, "That he is a prophet." As yet, indeed, anointed only in heart, he does not thus far confess the Son of God, and yet he speaks not untruthfully. For the Lord saith of Himself, "A prophet is not without honour, save in his own country."[4]

10. "Therefore the Jews did not believe concerning him, that he had been blind, and received his sight, till they called the parents of him that received his sight;" that is, who had been blind, and had come to the possession of sight. "And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not. And they said, Ask himself; he is of age, let him speak of himself." He is indeed our son, and we might justly be compelled to answer for him as an infant, because then he could not speak for

[1] Lev. xxiii. 8. [2] Tract. xx. 2. [3] Chap. viii. 34. [4] Matt. xiii. 57.

himself: from of old he has had power of speech, only now he sees: we have been acquainted with him as blind from his birth, we know him as having speech from of old, only now do we see him endowed with sight: ask himself, that you may be instructed; why seek to calumniate us? "These words spake his parents, because they feared the Jews: for the Jews had conspired already, that if any man did confess that He was Christ, he should be put out of the synagogue." It was no longer a bad thing to be put out of the synagogue. They cast out, but Christ received. "Therefore said his parents, He is of age, ask himself."

11. "Then again called they the man who had been blind, and said unto him, Give God the glory." What is that, "Give God the glory"? Deny what thou hast received. Such conduct is manifestly not to give God the glory, but rather to blaspheme Him. "Give God," they say, "the glory: we know that this man is a sinner. Then said he, If he is a sinner, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him, What did he to thee? how opened he thine eyes?" And he, indignant now at the hardness of the Jews, and as one brought from a state of blindness to sight, unable to endure the blind, "answered them, I have told you already, and ye have heard: wherefore would ye hear it again? Will ye also become his disciples?" What means, "Will ye also," but that I am one already? "Will ye also be so?" Now I see, but see not askance.

12. "They cursed him, and said, Thou art his disciple." Such a malediction be upon us, and upon our children! For a malediction it is, if thou layest open their heart, not if thou ponderest the words. "But we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is." Would ye had known that "God spake to Moses!" ye would have also known that God preached by Moses. For ye have the Lord saying, "Had ye believed Moses, ye would have also believed me; for he wrote of me."[1] Is it thus ye follow the servant, and turn your back against the Lord? But not even the servant do ye follow; for by him ye would be guided to the Lord.

[1] Chap. v. 46.

13. "The man answered and said unto them, Herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man is a worshipper of God, and doeth His will, him He heareth." He speaks still as one only anointed. For God heareth even sinners. For if God heard not sinners, in vain would the publican, casting his eyes on the ground, and smiting on his breast, have said, "Lord, be merciful to me a sinner." And that confession merited justification, as this blind man enlightenment. "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing." With frankness, constancy, and truthfulness [he spoke]. For these things that were done by the Lord, by whom were they done but by God? Or when would such things be done by disciples, were not the Lord dwelling in them?

14. "They answered and said unto him, Thou wast wholly born in sins." What means this "wholly"? Even to blindness of the eyes. But He who has opened his eyes, also saves him wholly: He will grant a resurrection at His right hand, who gave enlightenment to his countenance. "Thou wast altogether born in sins, and dost thou teach us? And they cast him out." They had made him their master; many questions had they asked for their own instruction, and they ungratefully cast forth their teacher.

15. But, as I have already said before, brethren, when they expel, the Lord receiveth; for the rather that he was expelled, was he made a Christian. "Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?" Now He washes the face of his heart. "He answered and said," as one still only anointed, "Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee." The One is He that is sent; the other is one washing his face in Siloam, which is interpreted, Sent. And now at last, with the face of his heart washed, and a conscience purified, acknowledging Him not only as the son of man, which he had believed before, but now as the Son

of God, who had assumed our flesh, "he said, Lord, I believe." It is but little to say, "I believe:" wouldst thou also see what he believes Him? "He fell down and worshipped Him."

16. "And Jesus said to him." Now is He, the day, discerning between the light and the darkness. "For judgment am I come into this world; that they who see not might see, and they who see might be made blind." What is this, Lord? A weighty subject of inquiry hast Thou laid on the weary; but revive our strength that we may be able to understand what Thou hast said. Thou art come "that they who see not may see:" rightly so, for Thou art the light: rightly so, for Thou art the day: rightly so, for Thou deliverest from darkness: this every soul accepts, every one understands. What is this that follows, "And those who see may be made blind"? Shall then, because Thou art come, those be made blind who saw? Hear what follows, and perhaps thou wilt understand.

17. By these words, then, were "some of the Pharisees" disturbed, "and said unto Him, Are we blind also?" Hear now what it is that moved them, "And they who see may be made blind." "Jesus said unto them, If ye were blind, ye should have no sin;" while blindness itself is sin. "If ye were blind," that is, if ye considered yourselves blind, if ye called yourselves blind, ye also would have recourse to the physician: "if" then in this way "ye were blind, ye should have no sin;" for I am come to take away sin. "But now ye say, We see; [therefore] your sin remaineth." Wherefore? Because by saying "We see," ye seek not the physician, ye remain in your blindness. This, then, is that which a little above we did not understand, when He said, "I am come, that they who see not may see:" for what means this, "that they who see not may see"? They who acknowledge that they do not see, and seek the physician, that they may receive sight. "And they who see may be made blind:" what means this, "they who see may be made blind"? That they who think they see, and seek not the physician, may abide in their blindness. Such discerning therefore of one from another He called judgment, when He said, "For judgment I am come

into this world," whereby He distinguishes the cause of those who believe and make confession from the proud, who think they see, and are therefore the more grievously blinded: just as the sinner, making confession, and seeking the physician, said to Him, "Judge me, O God, and discern my cause against the unholy nation,"[1]—namely, those who say, "We see," and their sin remaineth. But it was not that judgment He now brought into the world, whereby in the end of the world He shall judge the living and the dead. For in respect to this He had said, "I judge no man;"[2] seeing that He came the first time, "not to judge the world, but that the world through Him might be saved."[3]

[1] Ps. xliii. 1. [2] Chap. viii. 15. [3] Chap. iii. 17.

TRACTATE XLV.

CHAPTER X. 1–10.

1. OUR Lord's discourse to the Jews began in connection with the man who was born blind and was restored to sight. Your Charity therefore ought to know and be advised that to-day's lesson is interwoven with that one. For when the Lord had said, "For judgment I am come into this world; that they who see not might see, and they who see might be made blind,"—which, on the occasion of its reading, we expounded according to our ability,—some of the Pharisees said, "Are we blind also?" To whom He replied, "If ye were blind, ye should have no sin: but now ye say, We see; [therefore] your sin remaineth."[1] To these words He added what we have been hearing to-day when the lesson was read.

2. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." For they declared that they were not blind; yet could they see only by being the sheep of Christ. Whence claimed they possession of the light, who were acting as thieves against the day? Because, then, of their vain and proud and incurable arrogance, did the Lord Jesus subjoin these words, wherein He has given us also salutary lessons, if we lay them to heart. For there are many who, according to a custom of this life, are called good people, —good men, good women, innocent, and observers as it were of what is commanded in the law; paying respect to their parents, abstaining from adultery, doing no murder, committing no theft, giving no false witness against any one, and observing all else that the law requires,—yet are not Christians; and for the most part ask boastfully, like these men,

[1] Chap. ix. 39–41.

"Are we blind also?" But just because all these things that they do, and know not to what end they should have reference, they do to no purpose, the Lord has set forth in to-day's lesson the similitude of His own flock, and of the door that leads into the sheepfold. Pagans may say, then, We live well. If they enter not by the door, what good will that do them, whereof they boast? For to this end ought good living to benefit every one, that it may be given him to live for ever: for to whomsoever eternal life is not given, of what benefit is the living well? For they ought not to be spoken of as even living well, who either from blindness know not the end of a right life, or in their pride despise it. But no one has the true and certain hope of living always, unless he know the life, that it is Christ; and enter by the gate into the sheepfold.

3. Such, accordingly, for the most part seek to persuade men to live well, and yet not to be Christians. By another way they wish to climb up, to steal and to kill, not as the shepherd, to preserve and to save. And thus there have been certain philosophers, holding many subtle discussions about the virtues and the vices, dividing, defining, drawing out to their close the most acute processes of reasoning, filling books, brandishing their wisdom with rattling jaws; who would even dare to say to people, Follow us, keep to our sect, if you would live happily. But they had not entered by the door: they wished to destroy, to slay, and to murder.

4. What shall I say of such? Look, the Pharisees themselves were in the habit of reading, and in what they read, their voices re-echoed the Christ, they hoped He would come, and recognised Him not when present; they boasted, even they, of being amongst those who saw, that is, among the wise, and they disowned the Christ, and entered not in by the door. Therefore would such also, if they chanced to seduce any, seduce them to be slaughtered and murdered, not to be brought into liberty. Let us leave these also to themselves, and look at those who glory in the name of Christ Himself, and see whether even they perchance are entering in by the door.

5. For there are countless numbers who not only boast

that they see, but would have it appear that they are enlightened by Christ; yet are they heretics. Have even they somehow entered by the gate? Surely not. Sabellius says, He who is the Son is Himself the Father; but if the Son, then is there no Father. He enters not by the door, who asserts that the Son is the Father. Arius says, The Father is one thing, the Son is another thing. He would say rightly if he said, Another person; but not another thing.[1] For when he says, Another thing, he contradicts Him who says in his hearing, "I and my Father are One."[2] Neither does he therefore enter by the door; for he preaches a Christ such as he fabricates for himself, not such as the truth declares Him. Thou hast the name, thou hast not the reality. Christ is the name of something; keep hold of the thing itself, if thou wouldst benefit by the name. Another, I know not from whence, says with Photinus,[3] Christ is mere man; He is not God. He enters not in by the door, for Christ is both man and God. But why need I make many references, and enumerate the many vanities of heretics? Keep hold of this, that Christ's sheepfold is the Catholic Church. Whoever would enter the sheepfold, let him enter by the door, let him preach the true Christ. Not only let him preach the true Christ, but seek Christ's glory, not his own; for many, by seeking their own glory, have scattered Christ's sheep, instead of gathering them. For Christ the Lord is a low gateway: he who enters by this gateway must humble himself, that he may be able to enter with head unharmed. But he that humbleth not, but exalteth himself, wishes to climb over the wall; and he that climbeth over the wall, is exalted only to fall.

6. Thus far, however, the Lord Jesus speaks in covert language; not as yet is He understood. He names the door, He names the sheepfold, He names the sheep: all this He sets forth, but does not yet explain. Let us read on then, for He is coming to those words, wherein He may think proper to give us some explanation of what He has said; from

[1] Or, "substance:" "Alius, non aliud."

[2] Ver. 38, "unum;" lit. 'one thing or substance."

[3] Bishop of Sermium, who published his heretical opinions about A.D. 343.

the explanation of which He will perhaps enable us to understand also what He has not explained. For He gives us what is plain, for food; what is obscure, for exercise. "He that entereth not by the door into the sheepfold, but climbeth up some other way." Woe to the wretch, for he is sure to fall! Let him then be humble, let him enter by the door: let him walk on the level ground, and he shall not stumble. "The same," He says, "is a thief and a robber." The sheep of another he desires to call his own sheep,—his own, that is, as carried off by stealth, for the purpose, not of saving, but of slaying them. Therefore is he a thief, because what is another's he calls his own; a robber, because what he has stolen he also kills. "But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth." Concerning this porter we shall make inquiry, when we have heard of the Lord Himself what is the door and who is the shepherd. "And the sheep hear his voice: and he calleth his own sheep by name." For He has their names written in the book of life. "He calleth his own sheep by name." Hence, says the apostle, "The Lord knoweth them that are His."[1] "And he leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger do they not follow, but do flee from him: for they know not the voice of strangers." These are veiled words, full of topics of inquiry, pregnant with sacramental signs. Let us follow then, and listen to the Master as He makes some opening into these obscurities; and perhaps by the opening He makes, He will cause us to enter.

7. "This parable spake Jesus unto them; but they understood not what He spake unto them." Nor we also, perhaps. What, then, is the difference between them and us, before even we can understand these words? This, that we on our part knock, that it may be opened unto us; while they, by disowning Christ, refused to enter for salvation, and preferred remaining outside to be destroyed. In as far, then, as we listen to these words with a pious mind, in as far as, before we understand them, we believe them to be true and divine,

[1] 2 Tim. ii. 19.

we stand at a great distance from these men. For when two persons are listening to the words of the gospel, the one impious, the other pious, and some of these are such as neither perhaps understands, the one says, It has said nothing; the other says, It has said the truth, and what it has said is good, but we do not understand it. This latter, because he believes, now knocks, that he may be worthy to have it opened up to him, if he continue knocking; but the other still hears the words, "If ye believe not, ye shall not understand."[1] Why do I draw your attention to this? Even for this reason, that when I have explained as I can these obscure words, or, because of their great abstruseness, I have either myself failed to arrive at an understanding of them, or wanted the faculty of explaining what I do understand, or every one has been so dull as not to follow me, even when I give the explanation, yet should he not despair of himself; but continue in faith, walk on in the way, and hear the apostle saying, "And if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us walk therein."[2]

8. Let us begin, then, with hearing His exposition of what we have heard Him propounding. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep." See, He has opened the very door which was shut in His former description. He Himself is the door. We have come to know it; let us enter, or rejoice that we are already within. "All that ever came are thieves and robbers." What is this, Lord, "All that ever came"? How so? hast Thou not come? But understand; I said, "All that ever came," meaning, of course, exclusive of myself.[3] Let us recollect then. Before His coming came the prophets: were they thieves and

[1] Isa. vii. 9, according to the Septuagint, which, however, can hardly be said here to give the meaning of the Hebrew text. Our English version gives a pretty correct translation of the latter.—Tr.

[2] Phil. iii. 15, 16.

[3] "Præter me:" *besides, apart from, myself.* These words are an explanation suggested by Augustine himself. The words, "πρὸ ἐμοῦ," "before me," of the received text, which are undoubtedly genuine, were wanting in the version here used by Augustine, just as in the Vulgate. It is supposed that the authors of these versions had been tempted to omit them, because of the use made of them by some early heretics to throw discredit on the Old Testament Scriptures.—Tr.

robbers? God forbid. They did not come apart from Him, for they came with Him. When about to come, He sent heralds, but retained possession of the hearts of His messengers. Do you wish to know that they came with Him, who is Himself ever existent? Certainly He assumed human flesh at the time appointed. But what means that "ever"? "In the beginning was the Word."[1] With Him, therefore, came those who came with the word of God. "I am," said He, "the way, and the truth, and the life."[2] If He is the truth, with Him came those who were truthful. As many, therefore, as were apart from Him, were "thieves and robbers," that is, had come to steal and to destroy.

9. "But the sheep did not hear them." This is a more important point, "the sheep did not hear them." Before the advent of our Lord Jesus Christ, when He came in humility in the flesh, righteous men preceded, believing in the same way in Him who was to come, as we believe in Him who has come. Times vary, but not faith. For verbs themselves also vary with the tense, when they are variously declined. He is to come, has one sound; He has come, has another: there is a change in the sound between He is to come, and He has come:[3] yet the same faith unites both,—both those who believed that He would come, and those who have believed that He is come. At different times, indeed, but by the one doorway of faith, that is, by Christ, do we see that both have entered. We believe that the Lord Jesus Christ was born of the Virgin, that He came in the flesh, suffered, rose again, ascended into heaven: all this, just as you hear verbs of the past tense, we believe to be already fulfilled. In that faith a partnership is also held with us by those fathers who believed that He would be born of the Virgin, would suffer, would rise again, would ascend into heaven; for to such the apostle pointed when he said, "But we having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."[4] The prophet said, "I believed, therefore have I spoken:"[5] the apostle says, "We also believe, and therefore speak." But to let you know that their faith is one,

[1] Chap. i. 1. [2] Chap. xiv. 6. [3] "Venturus est, et venit."
[4] 2 Cor. iv. 13. [5] Ps. cxvi. 10.

listen to him saying, "Having the same spirit of faith, we also believe." So also in another place, "For I would not have you ignorant, brethren, how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink." The Red Sea signifies baptism; Moses, their leader through the Red Sea, signifies Christ; the people, who passed through, signify believers; the death of the Egyptians signifies the abolition of sins. Under different signs there is the same faith. It is with different signs as with different words [verbs]; for verbs change their sounds through the tenses, and verbs are indeed nothing else than signs. For they are words because of what they signify: take away the meaning from a word,[1] and it becomes a senseless sound. All, therefore, have become signs. Was not the same faith theirs by whom these signs were employed, and by whom were foretold in prophecy the very things which we believe? Certainly it was: but they believed that they were yet to come, and we, that they have come. In like manner does he also say, "They all drank the same spiritual drink;" "the same spiritual," for it was not the same material [drink]. For what was it they drank? "For they drank of the spiritual Rock that followed them; and that Rock was Christ."[2] See, then, how that while the faith remained, the signs were varied. There the rock was Christ; to us that is Christ which is placed on the altar of God. And they, as a great sacramental sign of the same Christ, drank the water flowing from the rock: what we drink is known to believers. If one's thoughts turn to the visible form, the thing is different; if to the meaning that addresses the understanding, they drank the same spiritual drink. As many, then, at that time as believed, whether Abraham, or Isaac, or Jacob, or Moses, or the other patriarchs or prophets who foretold of Christ, were sheep, and heard Christ. His voice, and not another's, did they hear. The Judge was present in the person of the Crier. For even when the judge

[1] Augustine seems here to use "verbum" sometimes in its grammatical, sometimes in its general, meaning.—Tr.

[2] 1 Cor. x. 1–4.

speaks through the crier, the clerk[1] does not make it, The crier said; but the judge said. But others there are whom the sheep did not hear, in whom Christ's voice had no place, —wanderers, uttering falsehoods, prating inanities, fabricating vanities, misleading the miserable.

10. Why is it, then, that I have said, This is a more important point? What is there about it obscure and difficult to understand? Listen, I beseech you. See, the Lord Jesus Christ Himself came and preached. Much more surely was that the Shepherd's voice which was uttered by the very mouth of the Shepherd. For if the Shepherd's voice came through the prophets, how much more did the Shepherd's own tongue give utterance to the Shepherd's voice? Yet all did not hear Him. But what are we to think? Those who did hear, were they sheep? Lo! Judas heard, and was a wolf: he followed, but, clad in sheep-skin, he was laying snares for the Shepherd. Some, again, of those who crucified Christ did not hear, and yet were sheep; for such He saw in the crowd when He said, "When ye have lifted up the Son of man, then shall ye know that I am He."[2] Now, how is this question to be solved? They that are not sheep do hear, and they that are sheep do not hear. Some, who are wolves, follow the Shepherd's voice; and some, that are sheep, contradict it. Last of all, the sheep slay the Shepherd. The point is solved; for some one in reply says, But when they did not hear, as yet they were not sheep, they were then wolves: the voice, when it was heard, changed them, and out of wolves transformed them into sheep; and so, when they became sheep, they heard, and found the Shepherd, and followed Him. They built their hopes on the Shepherd's promises, because they obeyed His precepts.

11. That question has been solved in a way, and perhaps satisfies every one. But I have still a subject of concern, and what concerns me I shall impart to you, that, in some sort inquiring together, I may through His revelation be found worthy with you to attain the solution. Hear, then, what it is that moves me. By the Prophet Ezekiel the Lord rebukes

[1] "Exceptor:" the person employed to take down notes of the decisions, sentences, etc. in the public courts or assemblies.—Tr.

[2] Chap. viii. 28.

the shepherds, and among other things says of the sheep, "The wandering sheep have ye not recalled."[1] He both declares it *a wanderer*, and calls it *a sheep*. If, while wandering, it was a sheep, whose voice was it hearing to lead it astray? For doubtless it would not be straying were it hearing the shepherd's voice: but it strayed just because it heard another's voice; it heard the voice of the thief and the robber. Surely the sheep do not hear the voice of robbers. "Those that came," He said,—and we are to understand, *apart from me*,—that is, "those that came *apart from me* are thieves and robbers, and the sheep did not hear them." Lord, if the sheep did not hear them, how can the sheep wander? If the sheep hear only Thee, and Thou art the truth, whoever heareth the truth cannot certainly fall into error. But they err, and are called sheep. For if, in the very midst of their wandering, they were not called sheep, it would not be said by Ezekiel, "The wandering sheep have ye not recalled." How is it at the same time a wanderer and a sheep? Has it heard the voice of another? Surely "the sheep did not hear them." Accordingly many are just now being gathered into Christ's fold, and from being heretics are becoming catholics. They are rescued from the thieves, and restored to the shepherds: and sometimes they murmur, and become wearied of Him that calls them back, and have no true knowledge of him that would murder them; nevertheless also, when, after a struggle, those have come who are sheep, they recognise the Shepherd's voice, and are glad they have come, and are ashamed of their wandering. When, then, they were glorying in that state of error as in the truth, and were certainly not hearing the Shepherd's voice, but were following another, were they sheep, or were they not? If they were sheep, how can it be the case that the sheep do not listen to aliens? If they were not sheep, wherefore the rebuke addressed to those to whom it is said, "The wandering sheep have ye not recalled"? In the case also of those already become catholic Christians, and believers of good promise, evils sometimes occur: they are seduced into error, and after their error are restored. When they were thus seduced, and were rebaptized, or after the companionship of the Lord's fold were turned back again

[1] Ezek. xxxiv. 4.

into their former error, were they sheep, or were they not? Certainly they were catholics. If they were faithful catholics, they were sheep. If they were sheep, how was it that they could listen to the voice of a stranger when the Lord saith, "The sheep did not hear them"?

12. You hear, brethren, the great importance of the question. I say then, "The Lord knoweth them that are His."[1] He knoweth those who were foreknown, He knoweth those who were predestinated; because it is said of Him, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified. If God be for us, who can be against us?" Add to this: "He that spared not His own Son, but delivered Him up for us all, how hath He not with Him also freely given us all things?" But what "us"? Those who are foreknown, predestinated, justified, glorified; regarding whom there follows, "Who shall lay anything to the charge of God's elect?"[2] Therefore "the Lord knoweth them that are His;" they are the sheep. Such sometimes do not know themselves, but the Shepherd knoweth them, according to this predestination, this foreknowledge of God, according to the election of the sheep before the foundation of the world: for so saith also the apostle, "According as He hath chosen us in Him before the foundation of the world."[3] According, then, to this divine foreknowledge and predestination, how many sheep are outside, how many wolves within! and how many sheep are inside, how many wolves without! How many are now living in wantonness who will yet be chaste! how many are blaspheming Christ who will yet believe in Him! how many are giving themselves to drunkenness who will yet be sober! how many are preying on other people's property who will yet freely give of their own! Nevertheless at present they are hearing the voice of another, they are following strangers. In like manner, how many are praising within who will yet blaspheme; are chaste who will yet be fornicators; are sober who will wallow hereafter in drink; are

[1] 2 Tim. ii. 19. [2] Rom. vii. 29-33. [3] Eph. i. 4.

standing who will by and by fall! These are not the sheep. (For we speak of those who were predestinated,—of those whom the Lord knoweth that they are His.) And yet these, so long as they keep right, listen to the voice of Christ. Yea, these hear, the others do not; and yet, according to predestination, these are not sheep, while the others are.

13. There remains still the question, which I now think may meanwhile thus be solved. There is a voice of some kind,—there is, I say, a certain kind of voice of the Shepherd, in respect of which the sheep hear not strangers, and in respect of which those who are not sheep do not hear Christ. What a word is this! "He that endureth to the end, the same shall be saved."[1] No one of His own is indifferent to such a voice, a stranger does not hear it: for this reason also does He announce it to the former, that he may abide perseveringly with Himself to the end; but by one who is wanting in such persevering continuance with Him, such a word remains unheard. One has come to Christ, and has heard word after word of one kind and another, all of them true, all of them salutary; and among all the rest is also this utterance, "He that endureth to the end, the same shall be saved." He who has heard this is one of the sheep. But there was, perhaps, some one listening to it, who treated it with dislike, with coldness, and heard it as that of a stranger. If he was predestinated, he strayed for the time, but he was not lost for ever: he returns to hear what he has neglected, to do what he has heard. For if he is one of those who are predestinated, then both his very wandering and his future conversion have been foreknown by God: if he has strayed away, he will return to hear that voice of the Shepherd, and to follow Him who saith, "He that endureth to the end, the same shall be saved." A good voice, brethren, it is; true and shepherdlike, the very voice of salvation in the tabernacles of the righteous.[2] For it is easy to hear Christ, easy to praise the gospel, easy to applaud the preacher: but to endure unto the end, is peculiar to the sheep who hear the Shepherd's voice. A temptation befalls thee, endure thou to the end, for the temptation will not endure to the end. And what is that end to which thou shalt endure? Even till thou reachest the

[1] Matt. x. 22. [2] Ps. cxviii. 15.

end of thy pathway. For as long as thou hearest not Christ, He is thine adversary in the pathway, that is, in this mortal life. And what doth He say? "Agree with thine adversary quickly, while thou art in the way with him."[1] Thou hast heard, hast believed, hast agreed. If thou hast been at enmity, agree. If thou hast got the opportunity of coming to an agreement, keep not up the quarrel longer. For thou knowest not when thy way will be ended, and it is known to Him. If thou art a sheep, and if thou endurest to the end, thou shalt be saved: and therefore it is that His own despise not that voice, and strangers hear it not. According to my ability, as He gave me the power, I have either explained to you or gone over with you a subject of great profundity. If any have failed fully to understand, let him retain his piety, and the truth will be revealed: and let not those who have understood vaunt themselves as swifter at the expense of the slower, lest in their vaunting they turn out of the track, and the slower more easily attain the goal. But let all of us be guided by Him to whom we say, "Lead me, O Lord, in Thy way, and I will walk in Thy truth."[2]

14. By this, then, which the Lord hath explained, that He Himself is the door, let us find entrance to what He has set forth, but not explained. And indeed who it is that is the Shepherd, although He hath not told us in the lesson we have read to-day, yet in that which follows He very plainly tells us: "I am the good Shepherd." And although He had not said so, whom else but Himself ought we to have understood in those words where He saith, "He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice"? For who else calleth His own sheep by name, and leadeth them hence unto eternal life, but He who knoweth the names of those that are fore-ordained? Hence He said to His disciples, "Rejoice that your names are written in heaven;"[3] for from this it is that He calleth them by name. And who else putteth them forth,

[1] Matt. v. 25. [2] Ps. lxxxvi. 11. [3] Luke x. 20.

save He who putteth away their sins, that, freed from their grievous fetters, they may be able to follow Him? And who hath gone before them to the place whither they are to follow Him, but He who, rising from the dead, dieth no more; and death shall have no more dominion over Him;[1] and who, when He was manifest here in the flesh, said, "Father, I will that they also whom Thou hast given me be with me where I am"?[2] Hence it is that He saith, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." In this He clearly shows that not only the Shepherd, but the sheep also enter in by the door.

15. But what is this, "He shall go in and out, and find pasture"? To enter indeed into the Church by Christ the door, is eminently good; but to go out of the Church, as this same John the evangelist saith in his epistle, "They went out from us, but they were not of us,"[3] is certainly otherwise than good. Such a going out could not then be commended by the good Shepherd, when He said, "And he shall go in and out, and find pasture." There is therefore not only some sort of entrance, but some outgoing also that is good, by the good door, which is Christ. But what is that praiseworthy and blessed outgoing? I might say, indeed, that we enter when we engage in some inward exercise of thought; and go out, when we take to some active work without: and since, as the apostle saith, Christ dwelleth in our hearts by faith,[4] to enter by Christ is to give ourselves to thought in accordance with that faith; but to go out by Christ is, in accordance also with that same faith, to take to outside works, that is to say, in the presence of others. Hence, also, we read in a psalm, "Man goeth forth to his work;"[5] and the Lord Himself saith, "Let your works shine before men."[6] But I am better pleased that the Truth Himself, like a good Shepherd, and therefore a good Teacher, hath in a certain measure reminded us how we ought to understand His words, "He shall go in and out, and find pasture," when He added in the sequel, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and

[1] Rom. vi. 9. [2] Chap. xvii. 24. [3] 1 John ii. 19.
[4] Eph. iii. 17. [5] Ps. civ. 23. [6] Matt. v. 16.

that they might have it more abundantly." For He seems to me to have meant, That they may have life in coming in, and have it more abundantly at their departure. For no one can pass out by the door—that is, by Christ—to that eternal life which shall be open to the sight, unless by the same door—that is, by the same Christ—he has entered His church, which is His fold, to the temporal life, which is lived in faith. Therefore, He saith, "I am come that they may have life," that is, faith, which worketh by love;[1] by which faith they enter the fold that they may live, for the just liveth by faith:[2] "and that they may have it more abundantly," who, enduring unto the end, pass out by this same door, that is, by the faith of Christ; for as true believers they die, and will have life more abundantly when they come whither the Shepherd hath preceded them, where they shall die no more. Although, therefore, there is no want of pasture even here in the fold,—for we may understand the words "and shall find pasture" as referring to both, that is, both to their going in and their going out,—yet there only will they find the true pasture, where they shall be filled who hunger and thirst after righteousness,[3]—such pasture as was found by him to whom it was said, "To-day shalt thou be with me in paradise."[4] But how He Himself is the door, and Himself the Shepherd, so that He also may in a certain respect be understood as going in and out by Himself, and who is the porter, it would be too long to inquire to-day, and, according to the grace given us by Himself, to unfold in the way of dissertation.

[1] Gal. v. 6. [2] Rom. i. 17. [3] Matt. v. 6. [4] Luke xxiii. 43.

TRACTATE XLVI.

CHAPTER X. 11–13.

1. THE Lord Jesus is speaking to His sheep—to those already so, and to those yet to become such—who were then present; for in the place where they were, there were those who were already His sheep, as well as those who were afterwards to become so: and He likewise shows to those then present and those to come, both to them and to us, and to as many also after us as shall yet be His sheep, who it is that had been sent to them. All, therefore, hear the voice of their Shepherd saying, "I am the good Shepherd." He would not add "good," were there not bad shepherds. But the bad shepherds are those who are thieves and robbers, or certainly hirelings at the best. For we ought to examine into, to distinguish, and to know, all the characters whom He has here depicted. The Lord has already unfolded two points, which He had previously set forth in a kind of covert form: we already know that He is Himself the door, and we know that He is Himself the Shepherd. Who the thieves and robbers are, was made clear in yesterday's lesson; and to-day we have heard of the hireling, as we have heard also of the wolf. Yesterday the porter was also introduced by name. Among the good, therefore, are the door, the doorkeeper, the shepherd, and the sheep: among the bad, the thieves and robbers, the hirelings, and the wolf.

2. We understand the Lord Christ as the door, and also as the Shepherd; but who is to be understood as the doorkeeper? For the former two, He has Himself explained: the doorkeeper He has left us to search out for ourselves. And what doth He say of the doorkeeper? "To him," He saith, "the porter [doorkeeper][1] openeth." To whom doth he open?

[1] "Ostiarius."

To the Shepherd. What doth he open to the Shepherd? The door. And who is also the door? The Shepherd Himself. Now, if Christ the Lord had not Himself explained, had not Himself said, "I am the Shepherd," and "I am the door," would any of us have ventured to say that Christ is Himself both the Shepherd and the door? For had He said, "I am the Shepherd," and had not said, "I am the door," we should be setting ourselves to inquire what was the door, and perhaps, mistaken in our views, be still standing before the door. His grace and mercy have revealed to us the Shepherd, by His calling Himself so; have revealed to us also the door, when He declared Himself such; but He hath left us to search out the doorkeeper for ourselves. Whom, then, are we to call the doorkeeper? Whomsoever we fix upon, we must take care not to think of him as greater than the door itself; for in men's houses the doorkeeper is greater than the door. The doorkeeper is placed before the door, not the door before the doorkeeper; because the porter keepeth the door, not the door the porter. I dare not say that any one is greater than the door, for I have heard already what is the door: that is no longer unknown to me, I am not left to my own conjecture, and I have not got much room for mere human guess work: God hath said it, the Truth hath said it, and we cannot change what the Unchangeable hath uttered.

3. In respect, then, of the profound nature of this question, I shall tell you what I think: let each one make the choice that pleases him, but let him think of it reverently; as it is written, "Think of the Lord with goodness, and in simplicity of heart seek Him."[1] Perhaps we ought to understand the Lord Himself as the doorkeeper; for the shepherd and the door are in human respects as much different from each other as the doorkeeper and the door; and yet the Lord has called Himself both the Shepherd and the door. Why, then, may we not understand Him also as the doorkeeper? For if we look at His personal qualities,[2] the Lord Christ is neither a shepherd, in the way we are accustomed to know and to see shepherds; nor is He a door, for no artisan made Him: but if, because of some point of similarity, He is both the door

[1] Wisd. i. 1.

[2] "Proprietates."

and the Shepherd, I venture to say, He is also a sheep. True, the sheep is under the shepherd; yet He is both the Shepherd and a sheep. Where is He the Shepherd? Look, here thou hast it; read the Gospel: "I am the good Shepherd." Where is He a sheep? Ask the prophet: "He was led as a sheep to the slaughter."[1] Ask the friend of the bridegroom: "Behold the Lamb of God, that taketh away the sin of the world."[2] Moreover, I am going to say something of a still more wonderful kind, in accordance with these points of similarity. For both the lamb, and the sheep, and the shepherd are friendly with one another, but from the lions as their foes the sheep are protected by their shepherds: and yet of Christ, who is both sheep and Shepherd, we have it said, "The Lion of the tribe of Judah hath prevailed."[3] All this, brethren, understand in connection with points of similarity, not with personal qualities. It is a common thing to see the shepherds sitting on a rock, and there guarding the cattle committed to their care. Surely the shepherd is better than the rock that he sits upon; and yet Christ is both the Shepherd and the rock. All this by way of comparison. But if thou askest me for His peculiar personal qualities:[4] "In the beginning was the Word, and the Word was with God, and the Word was God."[5] If thou askest me for the personal qualities peculiarly His own: The only Son, from everlasting to everlasting begotten of the Father, the equal of Him that begat, the Maker of all things, unchangeable with the Father, unchanged by the assuming of human form, man by incarnation, the Son of man, and the Son of God. All this that I have said is not figure, but reality.

4. Therefore, let us not, brethren, be disturbed in understanding Him, in harmony with certain resemblances, as Himself the door, and also the doorkeeper. For what is the door? The way of entrance. Who is the doorkeeper? He who opens it. Who, then, is He that opens Himself, but He who unveils Himself to sight? See, when the Lord spoke at first of the door, we did not understand: so long as we did not understand, it was shut: He who opened it is Himself the

[1] Isa. liii. 7. [2] Chap. i. 29. [3] Rev. v. 5.
[4] "Proprietatem." [5] Chap. i. 1.

doorkeeper. There is no need, then, of seeking any other meaning, no need; but perhaps there is the desire. If there is so, quit not the path, go not outside of the Trinity. If thou art in quest of some other impersonation of the doorkeeper, bethink thee of the Holy Spirit; for the Holy Spirit will not think it unmeet to be the doorkeeper, when the Son has thought it meet to be Himself the door. Look at the doorkeeper as perhaps the Holy Spirit: about Him the Lord saith to His disciples, "He shall guide you into all truth." [1] What is the door? Christ. What is Christ? The Truth. Who, then, openeth the door, but He who guideth into all truth?

5. But what are we to say of the hireling? He is not mentioned here among the good. "The good Shepherd," He says, "giveth His life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep." The hireling does not here bear a good character, and yet in some respects is useful; nor would he be called an hireling, did he not receive hire from his employer. Who then is this hireling, that is both blameworthy and needful? And here, brethren, let the Lord Himself give us light, that we may know who the hirelings are, and be not hirelings ourselves. Who then is the hireling? There are some in office in the church, of whom the Apostle Paul saith, "Who seek their own, not the things that are Jesus Christ's." What means that, "Who seek their own"? Who do not love Christ freely, who do not seek after God for His own sake; who are pursuing after temporal advantages, gaping for gain, coveting honours from men. When such things are loved by an overseer, and for such things God is served, whoever such an one may be, he is an hireling who cannot count himself among the children. For of such also the Lord saith: "Verily, I say unto you, they have their reward." [2] Listen to what the Apostle Paul says of St. Timothy: "But I trust in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your circumstances; for I have no man like-minded, who will naturally [3] care for you. For

[1] Chap. xvi. 13. [2] Matt. vi. 5. [3] "Germane," *like a brother.*

all seek their own, not the things which are Jesus Christ's." [1] The shepherd mourned in the midst of hirelings. He sought some one who sincerely loved the flock of Christ, and round about him, amongst those who were with him at that time, he found not one. Not that there was no one then in the Church of Christ but the Apostle Paul and Timothy, who had a brother's [2] concern for the flock; but it so happened at the time of his sending Timothy, that he had none else of his sons about him; only hirelings were with him, "who sought their own, not the things which are Jesus Christ's." And yet he himself, with a brother's anxiety for the flock, preferred sending his son, and remaining himself amongst hirelings. Hirelings are also found among ourselves, but the Lord alone distinguisheth them. He that searcheth the heart, distinguisheth them; and yet sometimes we know them ourselves. For it was not without a purpose that the Lord Himself said also of the wolves: "By their fruits ye shall know them." [3] Temptations put many to the question, and then their thoughts are made manifest; but many remain undiscovered. The Lord's fold must have as overseers, both those who are children and those who are hirelings. But the overseers, who are sons, are the shepherds. If they are shepherds, how is there but one Shepherd, save that all of them are members of the one Shepherd, to whom the sheep belong? For they are also members of Himself as the one sheep; because "as a sheep he was led to the slaughter."

6. But give heed to the fact that even the hirelings are needful. For many indeed in the Church are following after earthly profit, and yet preach Christ, and through them is heard the voice of Christ; and the sheep follow, not the hireling, but the Shepherd's voice speaking through the hireling. Hearken to the hirelings as pointed out by the Lord Himself: "The scribes," He saith, "and the Pharisees sit in Moses' seat: do what they say; but do not what they do." [4] What else said He but, Listen to the Shepherd's voice speaking through the hirelings? For sitting in Moses' seat, they teach the law of God; therefore God teacheth by them. But if

[1] Phil. ii. 19–21.
[2] "Germane," *like a brother*.
[3] Matt. vii. 16.
[4] Matt. xxiii. 2, 3.

they wish to teach their own things, hear them not, do them not. For certainly such seek their own, not the things which are Jesus Christ's; but no hireling has dared to say to Christ's people, Seek your own, not the things which are Jesus Christ's. For his own evil conduct he does not preach from the seat of Christ: he does injury by the evil that he does, not by the good that he says. Pluck the grapes, beware of the thorn. It is well; I see that you have understood; but for the sake of those that are slower, I shall repeat these words with greater plainness. How said I, Pluck the bunch of grapes, beware of the thorn; when the Lord saith, Do men gather grapes of thorns, or figs of thistles"? That is quite true: and yet what I said is also true, Pluck the bunch of grapes, beware of the thorn. For sometimes the grape-cluster, springing from the root of the vine, finds its support in a common hedge; its branch grows, becomes embedded among thorns, and the thorn bears other fruit than its own. For the thorn has not been produced from the vine, but has become the resting-place of its runner. Make thine inquiries only at the roots. Seek for the thorn-root, thou wilt find it apart from the vine: seek the origin of the grape, and from the root of the vine it will be found to have sprung. And so, Moses' seat was the vine; the morals of the Pharisees were the thorns. Sound doctrine cometh through the wicked, as the vine-branch in a hedge, a bunch of grapes among thorns. Gather carefully, so as in seeking the fruit not to tear thine hand; and while thou art to hear one speaking what is good, imitate him not when doing what is evil. "What they tell you, do,"—gather the grapes; "but what they do, do not,"—beware of the thorns. Even through hirelings listen to the voice of the Shepherd, but be not hirelings yourselves, seeing ye are members of the Shepherd. Yea, Paul himself, the holy apostle who said, "I have no one who hath a brother's concern about you; for all seek their own, not the things which are Jesus Christ's," draws a distinction in another place between hirelings and sons; and see what he saith: "Some preach Christ even of envy and strife, and some also of goodwill: some of love, knowing that I am set for the defence of the gospel; but some also preach Christ of contention, not sincerely, supposing

to add affliction to my bonds." These were hirelings who disliked the Apostle Paul. And why such dislike, but just because they were seeking after temporal things? But mark what he adds: "What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice."[1] Christ is the truth: let the truth be preached in pretence by hirelings, let it be preached in truth by the children: the children are waiting patiently for the eternal inheritance of the Father, the hirelings are longing for, and in a hurry to get, the temporal pay of their employer. For my part let me be shorn of the human glory, which I see such an object of envy to hirelings: and yet by the tongues both of hirelings and of children let the divine glory of Christ be published abroad, seeing that, "whether in pretence or in truth, Christ is preached."

7. We have seen who the hireling is also. Who, but the devil, is the wolf? And what was said of the hireling? "When he seeth the wolf coming, he fleeth: but the sheep are not his own, and he careth not for the sheep." Was the Apostle Paul such an one? Certainly not. Was Peter such an one? Far from it. Was such the character of the other apostles, save Judas, the son of perdition? Surely not. Were they shepherds then? Certainly they were. And how is there one Shepherd? I have already said they were shepherds, because members of the Shepherd. In that head they rejoiced, under that head they were in harmony together, with one spirit they lived in the bond of one body; and therefore belonged all of them to the one Shepherd. If, then, they were shepherds, and not hirelings, wherefore fled they when suffering persecution? Explain it to us, O Lord. In an epistle, I have seen Paul fleeing: he was let down by the wall in a basket, to escape the hands of his persecutor.[2] Had he, then, no care of the sheep, whom he thus abandoned at the approach of the wolf? Clearly he had, but he commended them by his prayers to the Shepherd who was sitting in heaven; and for their advantage he preserved himself by flight, as he says in a certain place, "To abide in the flesh is needful for you."[3] For

[1] Phil. i. 15-18. [2] 2 Cor. xi. 33. [3] Phil. i. 24.

all had heard from the Shepherd Himself, "If they persecute you in one city, flee ye into another."[1] May the Lord be pleased to explain to us this point! Lord, Thou saidst to those whom Thou didst certainly wish to be faithful shepherds, and whom Thou didst form into Thine own members, "If they persecute you, flee." Doest Thou, then, injustice to them, when Thou blamest the hirelings who flee when they see the wolf coming? We ask Thee to tell us what meaning lies hid in the depths of the question. Let us knock, and the keeper of the door, which is Christ, will be here to reveal Himself.

8. Who is the hireling that seeth the wolf coming, and fleeth? He that seeketh his own, not the things which are Jesus Christ's. He is one that does not venture plainly to rebuke an offender.[2] Look, some one or other has sinned—grievously sinned; he ought to be rebuked, to be excommunicated: but once excommunicated, he will turn into an enemy, hatch plots, and do all the injury he can. At present, he who seeketh his own, not the things that are Jesus Christ's, in order not to lose what he follows after, the advantages of human friendship, and incur the annoyances of human enmity, keeps quiet and does not administer rebuke. See, the wolf has caught a sheep by the throat; the devil has enticed a believer into adultery: thou holdest thy peace—thou utterest no reproof. O hireling, thou hast seen the wolf coming and hast fled! Perhaps he answers and says: See, I am here; I have not fled. Thou hast fled, because thou hast been silent; thou hast been silent, because thou hast been afraid. The flight of the mind is fear. Thou stoodest with thy body, thou fleddest in thy spirit; which was not the conduct of him who said, "Though I be absent in the flesh, yet am I with you in the spirit."[3] For how did he flee in spirit, who, though absent in the flesh, yet in his letters reproved the fornicators? Our affections are the motions of our minds. Joy is expansion of the mind; sorrow, contraction of the mind; desire, a forward movement of the mind; and fear, the flight of the mind. For thou art expanded in mind when thou art glad; contracted in mind when thou art in trouble; thou movest forward in

[1] Matt. x. 23. [2] 1 Tim. v. 20. [3] Col. ii. 5.

mind when thou hast an earnest desire; and thou fleest in mind when thou art afraid. This, then, is how the hireling is said to flee at the sight of the wolf. Why? "Because he careth not for the sheep." Why "careth he not for the sheep"? "Because he is an hireling." What is that, "he is an hireling"? He seeketh a temporal reward, and shall not dwell in the house for ever. There are still some things here to be inquired about and discussed with you, but it is not prudent to burden you. For we are ministering the Lord's food to our fellow-servants; we feed as sheep in the Lord's pastures, and are fed together. And just as we must not withhold what is needful, so our weak hearts are not to be overcharged with the abundance of provisions. Let it not then annoy your Charity that I do not take up to-day all that I think is still here to be discussed; but the same lesson will, in the Lord's name, be read over to us again on the preaching days, and be, with His help, more carefully considered.

TRACTATE XLVII.

CHAPTER X. 14-21.

1. THOSE of you who hear the word of our God, not only with willingness, but also with attention, doubtless remember our promise. Indeed the same gospel lesson has also been read to-day which was read last Lord's day; because, having lingered over certain closely related topics, we could not discuss all that we owed to your powers of understanding. Accordingly, what has been already said and discoursed about we do not inquire into to-day, lest by continual repetitions we should be prevented from reaching what has still to be spoken. You know now in the Lord's name who is the good Shepherd, and in what way good shepherds are His members, and therefore the Shepherd is one. You know who is the hireling we have to bear with; who the wolf, and the thieves, and the robbers we have to beware of; who are the sheep, and what is the door whereby both sheep and shepherd enter: how we are to understand the doorkeeper. You know also that every one who entereth not by the door is a thief and a robber, and cometh not but to steal, and to kill, and to destroy. All these sayings have, as I think, been sufficiently handled. To-day we ought to tell you, as far as the Lord enables us (for Jesus Christ our Saviour hath Himself told us that He is both the Shepherd and the door, and that the good Shepherd entereth in by the door), how it is that He entereth in by Himself. For if no one is a good shepherd but he that entereth by the door, and He Himself is pre-eminently the good Shepherd, and also Himself the door, I can understand it only in this way, that He entereth in by Himself to His sheep, and calleth them to follow Him, and they, going in and out, find pasture, which is to say, eternal life.

2. I proceed, then, without more delay. When I seek to get

into you, that is, into your heart, I preach Christ: were I preaching something else, I should be trying to climb up some other way. Christ, therefore, is my gate to you: by Christ I get entrance, not to your houses, but to your hearts. It is by Christ I enter: it is Christ in me that you have been willingly hearing. And why is it you have thus willingly hearkened to Christ in me? Because you are the sheep of Christ, purchased with the blood of Christ. You acknowledge your own price, which is not paid by me, but is preached by my instrumentality. He, and only He, was the buyer, who shed precious blood—the precious blood of Him who was without sin. Yet made He precious also the blood of His own, for whom He paid the price of blood: for had He not made the blood of His own precious, it would not have been said, "Precious in the sight of the Lord is the death of His saints."[1] So also when He saith, "The good Shepherd giveth His life for the sheep," He is not the only one who has done such a deed; and yet if those who have done so are His members, He only Himself was the doer of it. For He was able to do so without them, but whence had they the power apart from Him, who Himself had said, "Without me ye can do nothing"?[2] But from the same source we can show what others also have done, for the apostle John himself, who preached the very gospel you have been hearing, has said in his epistle, "Just as Christ laid down His life for us, so ought we also to lay down our lives for the brethren."[3] "We ought," he says: He made us debtors who first set the example. To the same effect it is written in a certain place, "If thou sittest down to sup at a ruler's table, make wise observation of what is set before thee; and put to thy hand, knowing that it will be thy duty to make similar provision in turn."[4] You know what is meant by the ruler's table: you there find the body and blood of Christ; let him who comes to such a table be ready with

[1] Ps. cxvi. 15. [2] Chap. xv. 5. [3] 1 John iii. 16.

[4] Prov. xxiii. 1, 2, according to the Septuagint, whose reading of verse 2 must have been somewhat different from that of the present Hebrew text, with which our English version pretty closely agrees: "And thou shalt put a knife to thy throat, if thou art a man of appetite" (*or perhaps*, "if thou hast control over thy appetite," אִם־בַּעַל נֶפֶשׁ אָתָּה). So somewhat similarly the Vulgate, which makes the last clause, "if thou hast power over thy life."—Tr.

similar provision. And what is such similar provision? *As He laid down His life for us, so ought we also,* for the edification of others, and the maintenance of the faith,[1] *to lay down our lives for the brethren.* To the same effect He said to Peter, whom He wished to make a good shepherd, not in Peter's own person, but as a member of His body: "Peter, lovest thou me? Feed my sheep." This He did once, again, and a third time, to the disciple's sorrow. And when the Lord had questioned him as often as He judged it needful, that he who had thrice denied might thrice confess Him, and had a third time given him the charge to feed His sheep, He said to him, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." And the evangelist has explained the Lord's meaning: "But this spake He, signifying by what death he should glorify God."[2] "Feed my sheep" applies, then, to this, that thou shouldst lay down thy life for my sheep.

3. And now when He saith, "As the Father knoweth me, even so know I the Father," who can be ignorant of His meaning? For He knoweth the Father by Himself, and we by Him. That He hath knowledge by Himself, we know already: that we also have knowledge by Him, we have likewise learned, for this also we have learned of Him. For He Himself hath said: "No one hath seen God at any time; but the only-begotten Son, who is in the bosom of the Father, He hath declared Him."[3] And so by Him do we also get this knowledge, to whom He hath declared Him. In another place also He saith: "No one knoweth the Son, but the Father; neither knoweth any one the Father, save the Son, and he to whomsoever the Son will reveal Him."[4] As He then knoweth the Father by Himself, and we know the Father by Him; so into the sheepfold He entereth by Himself, and we by Him. We were saying that by Christ we have a door of entrance to you; and why? Because we preach Christ. We preach Christ; and therefore we enter in by the door. But

[1] This clause, "for the edification," etc., is wanting in many of the MSS.
[2] Chap. xxi. 15-19. [3] Chap. i. 18. [4] Matt. xi. 27.

Christ preacheth Christ, for He preacheth Himself; and so the Shepherd entereth in by Himself. When the light shows the other things that are seen in the light, does it need some other means of being made visible itself? The light, then, exhibits both other things and itself. Whatever we understand, we understand with the intellect: and how, save by the intellect, do we understand the intellect itself? But does one in the same way with the bodily eye see both other things and [the eye] itself? For though men see with their eyes, yet their own eyes they see not. The eye of the flesh sees other things, itself it cannot [see]: but the intellect understands itself as well other things. In the same way as the intellect seeth itself, so also doth Christ preach Himself. If He preacheth Himself, and by preaching entereth into thee, He entereth into thee by Himself. And He is the door to the Father, for there is no way of approach to the Father but by Him. "For there is one God and one Mediator between God and men, the man Christ Jesus."[1] Many things are expressed by a word: all that I have just said, I have said, of course, by means of words. If I were wishing to speak also of a word itself, how could I do so but by the use of the word? And thus both many things are expressed by a word, which are not the same as the word, and the word itself can only be expressed by means of the word. By the Lord's help we have been copious in illustration. Remember, then, how the Lord Jesus Christ is both the door and the Shepherd: the door, in presenting Himself to view; the Shepherd, in entering in by Himself. And indeed, brethren, because He is the Shepherd, He hath given to His members to be so likewise. For both Peter, and Paul, and the other apostles were, as all good bishops are, shepherds. But none of us calleth himself the door. This—the way of entrance for the sheep—He has retained as exclusively belonging to Himself. In short, Paul discharged the office of a good shepherd when he preached Christ, because he entered by the door. But when the undisciplined sheep began to create schisms, and to set up other doors before them, not of entrance to their joint assembly, but for falling away into divisions, saying, some of them, "I am

[1] 1 Tim. ii. 5.

of Paul;" others, "I am of Cephas;" others, "I of Apollos;" others, "I of Christ:" terrified for those who said, "I am of Paul,"—as if calling out to the sheep, Wretched ones, whither are you going? I am not the door,—he said, "Was Paul crucified for you? or were ye baptized in the name of Paul?"[1] But those who said, "I am of Christ," had found the door.

4. But of the one sheepfold and of the one Shepherd, you are now indeed being constantly reminded; for we have commended much the one sheepfold, preaching unity, that all the sheep should enter by Christ, and none of them should follow Donatus. Nevertheless, for what particular reason this was said by the Lord, is sufficiently apparent. For He was speaking among the Jews, and had been specially sent to the Jews, not for the sake of that class who were bound up in their inhuman hatred and persistently abiding in darkness, but for the sake of some in the nation whom He calls His sheep: of whom He saith, "I am not sent but to the lost sheep of the house of Israel."[2] He knew them even amid the crowd of His raging foes, and foresaw them in the peace of believing. What, then, does He mean by saying, "I am not sent but to the lost sheep of the house of Israel," but that He exhibited His bodily presence only to the people of Israel? He did not proceed Himself to the Gentiles, but sent: to the people of Israel He both sent and came in person, that those who proved despisers should receive the greater judgment, because favoured also with the sight of His actual presence. The Lord Himself was there: there He chose a mother: there He wished to be conceived, to be born, to shed His blood: there are His footprints,[3] now objects of adoration where last He stood, and whence He ascended to heaven: but to the Gentiles He only sent.

5. But perhaps some one thinks that, as He Himself came not to us, but sent, we have not heard His own voice, but only

[1] 1 Cor. i. 12, 13. [2] Matt. xv. 24.

[3] Of Christ's footprints on Mount Olivet, impressed on the ground, there is mention made in the works of Jerome, in the book on "Hebrew places," and in Bede, in the names of places in the Acts of the Apostles; as likewise in the sacred history of Sulpitius Severus, Book ii.—MIGNE. The text is somewhat uncertain, but indicates the existence of "holy places" in Augustine's day, and certain acts of worship performed in their honour.—TR.

the voice of those whom He sent. Far from it: let such a thought be banished from your hearts; for He Himself was in those whom He sent. Listen to Paul himself whom He sent; for Paul was specially sent as an apostle to the Gentiles; and it is Paul who, terrifying them not with himself but with Him, saith, "Do ye wish to receive a proof of Him who speaketh in me, that is, of Christ?" [1] Listen also to the Lord Himself. "And other sheep I have," that is, among the Gentiles, "which are not of this fold," that is, of the people of Israel: "them also must I bring." Therefore, even when it is by the instrumentality of His servants, it is He and not another that bringeth them. Listen further: "They shall hear my voice." See here also, it is He Himself who speaks by His servants, and it is His voice that is heard in those whom He sends. "That there may be one fold, and one shepherd." Of these two flocks, as of two walls, is the corner-stone formed.[2] And thus is He both the door and the corner-stone: all by way of comparison, none of them literally.

6. For I have said so before, and earnestly pressed it on your notice, and those who comprehend it are wise, yea, those who are wise do comprehend it; and yet let those who are not yet intellectually enlightened, keep hold by faith of what they cannot as yet understand. Christ is many things metaphorically which strictly speaking[3] He is not. Metaphorically Christ is both a rock, and a door, and a corner-stone, and a shepherd, and a lamb, and a lion. How numerous are such similitudes, and as many more as would take too long to enumerate! But if you select the strict significations of things as you are accustomed to see them, then He is neither a rock, for He is not hard and senseless; nor a door, for no artisan made Him; nor a corner-stone, for He was not constructed by a builder; nor a shepherd, for He is no keeper of four-footed animals; nor a lion, as it ranks among the beasts of the forest; nor a lamb, as it belongs to the flock. All such, then, are by way of comparison. But what is He properly? "In the beginning was the Word, and the Word was with God, and the Word was God [God was the Word]."

[1] 2 Cor. xiii. 3. [2] Eph. ii. 11-22. [3] "Per proprietatem."

And what, as He appeared in human nature? "And the Word was made flesh, and dwelt among us [in us]."[1]

7. Hear also what follows. "Therefore doth my Father love me," He saith, "because I lay down my life, that I might take it again." What is this that He says? "Therefore doth my Father love me:" because I die, that I may rise again.[2] For the "I" is uttered with special emphasis: "Because *I* lay down," He saith, "*I* lay down my life," "*I* lay down." What is that "I lay down"? I LAY it down. Let the Jews no longer boast: they might rage, but they could have no power: let them rage as they can; if I were unwilling to lay down my life, what would all their raging effect? By one answer of His they were prostrated in the dust: when they were asked, "Whom seek ye?" they said, "Jesus;" and on His saying to them, "I am He, they went backward, and fell to the ground."[3] Those who thus fell to the ground at one word of Christ when about to die, what will they do at the sound of His voice when coming to judgment? "I, I," I say, "lay down my life, that I may take it again." Let not the Jews boast, as if they had prevailed; He Himself laid down His life. "I laid me down [to sleep]," He says [elsewhere]. You know the psalm: "I laid me down and slept; and I awaked [rose up], for the Lord sustaineth me." What of that—"I lay down"? Because it was my pleasure, I did so. What does "I lay down" mean? I died. Was it not a lying down to sleep on His part, who, when He pleased, rose from the tomb as He would from a bed? But He loves to give glory to the Father, that He may stir us up to glorify our Creator. For in adding, "I arose, for the Lord sustaineth me;" think you there was here a kind of failing in His power, so that, while He had it in His own power to die, He had it not in His power to rise again? So, indeed, the words seem to imply when not more closely considered. "I lay down to sleep;" that is, I did so, because I pleased. "And I arose:"

[1] Chap. i. 1, 14.

[2] Migne says that "there is, perhaps, in this passage something either superfluous or lacking." But there does not seem any real cause for such a supposition.—TR.

[3] Chap. xviii. 4–6.

why? "Because the Lord sustaineth [will sustain] me."[1] What then? wouldst Thou not have power to rise of Thyself? If Thou hadst not the power, Thou wouldst not have said, "I have power to lay down my life, and I have power to take it again." But, as showing that not only did the Father raise the Son, but the Son also raised Himself, hear how, in another passage in the Gospel, He saith, "Destroy this temple, and in three days I will raise it up." And the evangelist adds: "But this He spake of the temple of His body."[2] For only that which died was restored to life. The Word is not mortal, His soul is not mortal. If even thine dieth not, could the Lord's be subject to death?

8. How can I know, thou wilt say, that mine dieth not? Slay it not thyself, and it cannot die. How, thou askest, can I slay my soul? To say nothing meanwhile of other sins, "The mouth that lieth, slayeth the soul."[3] How, thou sayest, can I be sure that it dieth not? Listen to the Lord Himself giving security to His servant: "Be not afraid of them that kill the body, and after that have no more that they can do." But what in the plainest terms does He say? "Fear Him who hath power to slay both soul and body in hell."[4] Here you have the fact that it dieth, and that it doth not die. What is its dying? What is dying to thy flesh? Dying, to thy flesh, is the losing of its life: dying, to thy soul, is the losing of its life. The life of thy flesh is thy soul: the life of thy soul is thy God. As the flesh dies in losing the soul, which is its life, so the soul dieth in losing God, who is its life. Of a certainty, then, the soul is immortal. Manifestly immortal, for it liveth even when dead. For what the apostle said of the luxurious widow, may also be said of the soul if it has lost its God, "she is dead while she liveth."[5]

9. How, then, does the Lord lay down His life [soul]?[6]

[1] Ps. iii. 5. It need scarcely be said that this psalm cannot bear the Messianic interpretation attached to it by Augustine, any more than Prov. xxiii. 1, 2, similarly applied in Sec. 2 of this lecture; and frequently elsewhere. But the accommodation at the will of the writer of all Old Testament Scripture equally to such a purpose was characteristic of the age.—Tr.

[2] Chap. ii. 19, 21.

[3] Wisd. i. 11.

[4] Matt. x. 28, and Luke xii. 4, 5.

[5] 1 Tim. v. 6.

[6] The word "anima," according to Augustine's explanation of it above, may

Let us, brethren, inquire into this a little more carefully. The time is not so pressing as is usual on the Lord's day: we have leisure, and theirs will be the profit who have assembled to-day also to wait on the Word of God. "I lay down my life," He says. Who lays down? What lays He down? What is Christ? The Word and man. Not man as being flesh alone: but as man consists of flesh and soul, so in Christ there is a complete humanity. For He would not have assumed the baser part, and left the better behind, seeing that the soul of man is certainly superior to the body. Since, then, there is entire manhood in Christ, what is Christ? The Word, I repeat, and man. What is the Word and man? The Word, soul, and flesh. Keep hold of that, for there has been no lack of heretics on this point also, expelled as they were some time ago from the catholic truth, but still persisting, like thieves and robbers who enter not by the door, to lay their snares around the fold. These heretics are termed Apollinarians,[1] and have ventured to assert dogmatically that Christ is only the word and flesh, and contend that He did not assume a human soul. And yet some of them could not deny that there was a soul in Christ. See their intolerable absurdity and madness. They would have Him to possess an irrational soul, but deny Him a rational one. They allowed Him a mere animal, they deprived Him of a human, soul. But they took away Christ's reason by losing their own. Let it be otherwise with us, who have been nourished and established in the catholic faith. Accordingly, on this occasion I would remind your Charity, that, as in former lectures, we have given you sufficient instruction against the Sabellians and Arians,—the Sabellians, who say, The Father is the same as the Son the Arians, who say, The Father is one being, the Son is another, as if the Father and Son were not of the same substance, —and also, provided you remember as you ought, against the

be rendered in these sections either "soul" or "life." The original also is ψύχη.—Tr.

[1] From Apollinaris, bishop of Alexandria, who held that the body which Christ assumed had only a sensitive and not a rational soul, and that His divine nature supplied the place of the latter. His doctrines were condemned by the Council of Alexandria, A.D. 362, and he himself was deposed by the Council of Rome, A.D. 378.—Tr.

Photinian heretics, who have asserted that Christ was mere man, and destitute of Godhead:[1] and against the Manicheans, who maintain that He was God only without any true humanity: we may, on this occasion, in speaking about the soul, give you some instruction also in opposition to the Apollinarians, who say that our Lord Jesus Christ had no human soul, that is, a rational intelligent soul,—that soul, I mean, by which, as men, we differ from the brutes.

10. In what sense, then, did our Lord say here, "I have power to lay down my soul [life]"? Who lays down his soul, and takes it again? Is it as being the Word that Christ does so? Or is it the human soul He possesses that lays down and resumes its own existence? Or is it His fleshly nature that lays down its life and takes it again? Let us sift each of the three questions I have suggested, and choose that which conforms to the standard of truth. For if we say that the Word of God laid down His soul, and took it again, we should have to fear the entrance of a wicked thought, and have it said to us: Then there was a time when that soul was separated from the Word, and a time, after His assumption of that soul, when He was without a soul. I see, indeed, that the Word was once without a human soul, but only so, when "in the beginning was the Word, and the Word was with God, and the Word was God." But from the time that the Word was made flesh, to dwell amongst us,[2] and manhood was assumed by the Word, that is, our whole nature, soul and flesh, what more could His passion and death do than separate the body from the soul? It separated not the soul from the Word. For if the Lord died, yea, because He died (for He did so for us on the cross), doubtless His flesh breathed out that which was its life: for a short time the soul forsook the flesh, although destined by its own return to raise the flesh again to life. But I cannot say that the soul was separated from the Word. He said to the soul of the thief, "To-day shalt thou be with me in paradise."[3] He forsook not the believing soul of the robber, and did He abandon His own? Surely not; but when the Lord took that of the other into His keeping,

[1] "Sine deo:" which, however, is wanting in all the MSS.
[2] Chap. i. 1, 14. [3] Luke xxiii. 43.

He certainly retained His own in indissoluble union. If, on the other hand, we say that the soul laid down and reassumed itself, we fall into the greatest absurdity; for what was not separated from the Word, was inseparable from itself.

11. Let us turn, then, to what is true and easily understood. Take the case of any man, who does not consist of the word and soul and flesh, but only of soul and flesh; and let us inquire how any such man lays down his life. Can no ordinary man do so? Thou mayest say to me: No man has power to lay down his life [soul], and to take it again. But were not a man able to lay down his life, the Apostle John would not say, "As Christ laid down his life for us, even so ought we also to lay down our lives for the brethren."[1] Therefore may we also (if only we are filled with His courage, for without Him we can do nothing) lay down our lives for the brethren. When some holy martyr has laid down his life for the brethren, who laid it down, and what laid he down? If we understand this, we shall perceive in what sense it was said by Christ, "I have power to lay down my life." Art thou prepared, O man, to die for Christ? I am prepared, he replies. Let me repeat the question in other words. Art thou prepared to lay down thy life for Christ? And to these words he makes me the same reply, I am prepared, as he had, when I said, Art thou prepared to die? To lay down one's life [soul], is, then, the same as to die. But in whose behalf is the sacrifice in this case? For all men, when they die, lay down their life; but it is not all who lay it down for Christ. And no one has power to resume what he has laid down. But Christ both laid it down for us, and did so when it pleased Him; and when it pleased Him, He took it again. To lay down one's soul, then, is to die. As also the Apostle Peter said to the Lord: "I will lay down my life [soul] for Thy sake;"[2] that is, I will die for Thy sake. View it, then, as referable to the flesh: the flesh layeth down its life, and the flesh taketh it again; not, indeed, the flesh by its own power, but by the power of Him that inhabiteth it. The flesh, then, layeth down its life in expiring. Look at the Lord Himself on the cross: He said, "I thirst:" those who were present

[1] 1 John iii. 16. [2] Chap. xiii. 37.

dipped a sponge in vinegar, fastened it to a reed, and applied it to His mouth; then, having received it, He said, "It is finished;" meaning, All is fulfilled which had been prophesied regarding me as, prior to my death, still in the future. And because He had the power, when He pleased, to lay down His life, after He had said, "It is finished," what adds the evangelist? "And He bowed His head, and gave up the spirit."[1] This is to lay down the soul [life]. Only let your Charity attend to this. "He bowed His head, and gave up the spirit." Who gave up? what gave He up? He gave up the spirit; His flesh gave it up. What means, the flesh gave it up? The flesh sent it forth, breathed it out. For so, in becoming separated from the spirit, we are said to expire. Just as getting outside the paternal soil is to be expatriated, turning aside from the track is to deviate; so to become separated from the spirit is to expire; and that spirit is the soul [life]. Accordingly, when the soul quits the flesh, and the flesh remains without the soul, then is a man said to lay down his soul [his human life]. When did Christ lay down His life? When it pleased the Word. For sovereign authority resided in the Word; and therein lay the power to determine when the flesh should lay down its life, and when it should take it again.

12. If, then, the flesh laid down its life, how did Christ lay down His life? For the flesh is not Christ. Certainly in this way, that Christ is both flesh, and soul, and the Word; and yet these three things are not three Christs, but one. Ask thine own human nature, and from thyself ascend to what is above thee, and which, if not yet able to be understood, can at least be believed. For in the same way that one man is soul and body, is one Christ both the Word and man. Consider what I have said, and understand. The soul and body are two things, but one man: the Word and man are two things, but one Christ. Apply, then, the subject to any man. Where is now the Apostle Paul? If one answer, At rest with Christ, he speaks truly. And likewise, should one reply, In the sepulchre at Rome, he is equally right. The one answer I get refers to his soul, the other to his flesh. And yet we do

[1] Chap. xix. 28–30.

not say that there are two Apostle Pauls, one who rests in Christ, another who was laid in the sepulchre; although we may say that the Apostle Paul liveth in Christ, and that the same apostle lieth dead in the tomb. Some one dieth, and we say, He was a good man, and faithful; he is in peace with the Lord: and then immediately, Let us attend his obsequies, and lay him in the sepulchre. Thou art about to bury one whom thou hadst just declared to be in peace with God; for the latter regards the soul which blooms eternally, and the other, the body, which is laid down in corruption. But while the partnership of the flesh and soul has received the name of man, the same name is now applied to either of them, singly and by itself.

13. Let no one, then, be perplexed, when he hears that the Lord has said, "I lay down my life, and I take it again." The flesh layeth it down, but by the power of the Word: the flesh taketh it again, but by the same power. Even His own name, the Lord Christ, was applied to His flesh alone. How can you prove it? says some one. We believe of a certainty not only in God the Father, but also in Jesus Christ His Son, our only Lord: and this that I have just said contains the whole, in Jesus Christ His Son, our only Lord. Understand that the whole is here: the Word, and soul, and flesh. At all events thou confessest what is also held by the same faith, that thou believest in that Christ who was crucified and buried. *Ergo*, thou deniest not that Christ was buried; and yet it was the burial only of His flesh. For had the soul been there, He would not have been dead: but if it was a true death, and its resurrection real, it was previously without life in the tomb; and yet it was Christ that was buried. And so the flesh apart from the soul was also Christ, for it was only the flesh that was buried. Learn the same likewise in the words of an apostle. "Let this mind," he says, "be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." Who, save Christ Jesus, as respects His nature as the Word, is God with God? But look at what follows: "But emptied Himself, and took upon Him the form of a servant; being made in the likeness of men, and found in fashion as a man." And who is this, but the same

Christ Jesus Himself? But here we have now all the parts, both the Word in that form of God which assumed the form of a servant, and the soul and the flesh in that form of a servant which was assumed by the form of God. "He humbled Himself, and became obedient unto death."[1] Now in His death, it was His flesh only that was slain by the Jews. For if He said to His disciples, "Fear not them that kill the body, but are not able to kill the soul,"[2] how could they do more in His own case than kill the body? And yet in the slaying of His flesh, it was Christ that was slain. Accordingly, when the flesh laid down its life, Christ laid it down; and when the flesh, in order to its resurrection, assumed its life, Christ assumed it. Nevertheless this was done, not by the power of the flesh, but of Him who assumed both soul and flesh, that in them these very things might receive fulfilment.

14. "This commandment," He says, "have I received of my Father." The Word received not the commandment in word, but in the only-begotten Word of the Father every commandment resides. But when the Son is said to receive of the Father what He possesses essentially in Himself, as it is said, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself,"[3] while the Son is Himself the life, there is no lessening of His authority, but the setting forth of His generation. For the Father added not after-gifts as to a son whose state was imperfect at birth, but on Him whom He begat in absolute perfection He bestowed all gifts in begetting. In this manner He gave Him equality with Himself, and yet begat Him not in a state of inequality. But while the Lord thus spake, for the light was shining in the darkness, and the darkness comprehended it not,[4] "there was a dissension again created among the Jews for these sayings, and many of them said, He hath a devil, and is mad: why hear ye him?" This was the thickest darkness. Others said, "These are not the words of him that hath a devil; can a devil open the eyes of the blind?" The eyes of such were now begun to be opened.

[1] Phil. ii. 6–8.
[2] Matt. x. 28.
[3] John v. 26.
[4] Chap. i. 5.

TRACTATE XLVIII.

Chapter X. 22–42.

1. AS I have already charged you, beloved, you ought stedfastly to bear in mind that Saint John the evangelist would not have us be always nourished with milk, but fed with solid food. Still, whoever is hardly able as yet to partake of the solid food of God's word, let him find nourishment in the milk of faith; and the word which he cannot understand, let him not hesitate to believe. For faith is the deserving: understanding, the reward. In the very labour of intent application the eye of our mind struggles[1] to get rid of the foul films of human mists, and be cleared up to the word of God. Labour, then, will not be declined if love is present; for you know that he who loves his labour is insensible to its pain. For no labour is grievous to those who love it. If cupidity on the part of the avaricious endures so great toils, what in our case will not love endure?

2. Listen to the Gospel: "And it was at Jerusalem the Encœnia."[2] Encœnia was the festival of the dedication of the temple. For in Greek *kainos* means *new;* and whenever there was some new dedication, it was called Encœnia.[3] And now this word is come into common use; if one puts on a new coat, he is said "encœniare" (to renovate, or to hold an *encœnia*). For the Jews celebrated in a solemn manner the day on which the temple was dedicated; and it was the very feast day when the Lord spake what has just been read.

3. "It was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about Him, and

[1] "Desudat," *struggles to sweating.*

[2] Encœnia, ἐγκαινία, from ἐν and καινός, *new.*

[3] It was a feast, however, instituted by Judas Maccabæus, to commemorate his purification of the temple, after its profanation by Antiochus.—Tr.

said unto Him, How long dost thou keep our mind in suspense? If thou be the Christ, tell us plainly." They were not desiring the truth, but preparing a calumny. "It was winter," and they were chill; because they were slow to approach that divine fire. For to approach is to believe: he who believes, approaches; who denies, retires. The soul is not moved by the feet, but by the affections. They had become icy cold to the sweetness of loving Him, and they burned with the desire of doing Him an injury. They were far away, while there beside Him. It was not with them a nearer approach in believing, but the pressure of persecution. They sought to hear the Lord saying, I am Christ; and probably enough they only thought of the Christ in a human way. The prophets preached Christ; but the Godhead of Christ asserted in the prophets and in the gospel itself is not perceived even by heretics; and how much less by Jews, so long as the vail is upon their heart?[1] In short, in a certain place, the Lord Jesus, knowing that their views of the Christ were cast in a human mould, not in the Divine, taking His stand on the human ground, and not on that where along with the assumption of humanity He also continued Divine, He said to them, "What think ye of Christ? Whose Son is He?" Following their own opinion, they replied, "Of David." For so they had read, and this only they retained; because while they read of His divinity, they did not understand it. But the Lord, to pin them down to some inquiry touching the divinity of Him whose apparent weakness they despised, answered them: "How, then, doth David in spirit call Him Lord, saying, The LORD said unto my Lord, Sit Thou on my right hand, till I put Thine enemies under Thy feet? If David, then, in spirit call Him Lord, how is He his son?"[2] He did not deny, but questioned. Let no one think, on hearing this, that the Lord Jesus denied that He was the Son of David. Had Christ the Lord given any such denial, He would not have enlightened the blind who so addressed Him. For as He was passing by one day, two blind men, who were sitting by the wayside, cried out, "Have mercy upon us, thou Son of David." And on hearing these words He had mercy on them. He stood

[1] 2 Cor. iii. 15. [2] Matt. xxii. 42–45.

still, healed, enlightened them ;[1] for He owned the name. The Apostle Paul also says, "Who was made of the seed of David according to the flesh ;"[2] and in his Epistle to Timothy, "Remember that Jesus Christ was raised from the dead, [He that is] of the seed of David, according to my gospel."[3] For the Virgin Mary drew her origin, and hence our Lord also, from the seed of David.

4. The Jews made this inquiry of Christ, chiefly in order that, should He say, I am Christ, they might, in accordance with the only sense they attached to such a name, that He was of the seed of David, calumniate Him with aiming at the kingly power. There is more than this in His answer to them: they wished to calumniate Him with claiming to be the Son of David. He replied that He was the Son of God. And how? Listen: "Jesus answered them, I tell you, and ye believe not: the works that I do in my Father's name, they bear witness of me: but ye believe not; because ye are not of my sheep." Ye have already learned above (in Lecture XLV.) who the sheep are: be ye sheep. They are sheep through believing, sheep in following the Shepherd, sheep in not despising their Redeemer, sheep in entering by the door, sheep in going out and finding pasture, sheep in the enjoyment of eternal life. What did He mean, then, in saying to them, "Ye are not of my sheep"? That He saw them predestined to everlasting destruction, not won to eternal life by the price of His own blood.

5. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." This is the pasture. If you recollect, He had said before, "And he shall go in and out, and find pasture." We have entered by believing—we go out at death.[4] But as we have entered by the door of faith, so, as believers, we quit the body; for it is in going out by that same door that we are able to find pasture. The good pasture is called eternal life; there no blade withereth—all is green and flourishing. There is a plant commonly said to be ever-living; there only is it found to live. "I will give," He says, "unto them," unto my sheep, "eternal

[1] Matt. xx. 30–34. [2] Rom. i. 3. [3] 2 Tim. ii. 8.

[4] The *pasture*, and the *going in and out*, refer rather to Christ's guidance and nourishment of His people in this present life.—Tr.

life." Ye are on the search for calumnies, just because your only thoughts are of the life that is present.

6. "And they shall never perish:" you may hear the undertone, as if He had said to them, Ye shall perish for ever, because ye are not of my sheep. "No one shall pluck them out of my hand." Give still greater heed to this: "That which my Father gave me is greater than all."[1] What can the wolf do? What can the thief and the robber? They destroy none but those predestined to destruction. But of those sheep of which the apostle says, "The Lord knoweth them that are His;"[2] and "Whom He did foreknow, them He also did predestinate; and whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified;"[3]—there is none of such sheep as these that the wolf seizes, or the thief steals, or the robber slays. He, who knows what He gave for them, is sure of their number. And it is this that He says: "No one shall pluck them out of my hand;" and in reference also to the Father, "That which my Father gave me is greater than all." What did the Father give to the Son that was greater than all? To be His own only-begotten Son. What, then,

[1] There is a considerable difference in these words, as rendered by Augustine, from that which is found in our English version: "My Father who gave them me is greater than all." The latter is certainly the more intelligible and suitable to the context. But the variation of the MSS. between the two readings, "ὅ . . μείζον" and "ὃς . . μείζων," is somewhat remarkable. The far larger number are certainly in favour of the latter, as followed by our English Bibles, but the former is countenanced by some of the more important; while others which have ὃς have at the same time μείζον (neut.), and *vice versa*. Thus the Sinaitic reads ὅ (neut.), and μείζων (masc.); while the Alexandrian has ὃς (masc.), and μείζον (neut.). The Vulgate, and some of the other early versions, have Augustine's reading; but the Peshito (Syriac), which is the earliest of them all, supports the other, its literal rendering being, "For my Father, who gave to me, than all greater [is] He." Modern critics have generally adopted the masc. reading,—Griesbach, Bengel, and others, almost ignoring the other, and Stier dismissing it as wholly inadmissible; while Alford, in a very strange and unsatisfactory way, gives the neuter in his Greek text, and not a syllable of explanation in his notes. It seems to us that the transcriber had first let ὅ creep into the text, perhaps from the previous similar expression in chap. vi. 39; and then μείζον was made neuter by some other to agree with it. This is more likely than the reverse; and our English reading is every way more satisfactory than Augustine's. —TR.

[2] 2 Tim. ii. 19.

[3] Rom. viii. 29, 30.

means "gave"? Was He to whom He gave previously existent, or gave He in the act of begetting? For if He previously existed to whom He gave the gift of Sonship, there was a time when He was, and was not the Son. Far be it from us to suppose that the Lord Christ ever was, and yet was not the Son. Of us such a thing may be said: there was a time when we were the sons of men, but were not the sons of God. For we are made the sons of God by grace, but He by nature, for such was He born. And yet not so, as that one may say, He did not exist till He was born; for He, who was coeternal with the Father, was never unborn. Let him who is wise understand: and whoever understands not, let him believe and be nourished, and he will come to understanding. The Word of God was always with the Father, and always the Word; and because the Word, therefore the Son. So then, always the Son, and always equal. For it is not by growth but by birth that He is equal, who was always born, the Son of the Father, God of God, coeternal of the Eternal. But the Father is not God of[1] the Son: the Son is God of[1] the Father; therefore in begetting the Son, the Father "gave" Him to be God, in begetting He gave Him to be coeternal with Himself, in begetting He gave Him to be His equal. This is that which is greater than all. How is the Son the life, and the possessor of life? What He has, He is: as for thee, thou art one thing, thou hast another. For example, thou hast wisdom, but art thou wisdom itself? In short, because thou thyself art not that which thou hast, shouldst thou lose what thou hast, thou returnest to the state of no longer having it: and sometimes thou reacquirest, sometimes thou losest. As our eye has no light inherently in itself, it opens, and admits it; it shuts, and loses it. It is not thus that the Son of God is God—not thus that He is the Word of the Father; and not thus is He the Word, that passes away with the sound, but that which abides in its birth. In such a way hath He wisdom that He is Himself wisdom, and maketh men wise: and life, that He is Himself the life, and maketh others alive. This is that which is greater than all. The Evangelist John himself looked to heaven and earth when

[1] "De."

wishing to speak of the Son of God; he looked, and rose above them all. He thought on the thousands of angelic armies above the heavens; he thought, and, like the eagle soaring beyond the clouds, his mind overpassed the whole creation: he rose beyond all that was great, and arrived at that which was greater than all; and said, "In the beginning was the Word." But because He, of[1] whom is the Word, is not of the Word, and the Word is of Him, whose Word He is; therefore He says, "That which the Father gave me," namely, to be His Word, His only-begotten Son, the brightness of His light, "is greater than all." Therefore, "No one," He says, "plucketh my sheep out of my hand. No one can pluck them out of my Father's hand."

7. "Out of my hand," and "out of my Father's hand." What is this, "No one plucketh them out of my hand," and "No one plucketh them out of my Father's hand"? Have the Father and Son one hand, or is the Son Himself, shall we say, the hand of His Father? If by hand we are to understand power, the power of Father and Son is one; for their Godhead is one. But if we mean hand in the way spoken of by the prophet, "And to whom is the arm of the Lord revealed?"[2] the Father's hand is the Son Himself, which is not to be so understood as if God had the human form, and, as it were, bodily members; but that all things were made by Him. For men also are in the habit of calling other men their hands, by whom they get done what they wish. And sometimes also the very work done by a man's hand is called his hand; as one is said to recognise his hand when he recognises what he has written. Since, then, there are many ways of speaking of the hand of a man, who literally has a hand among the members of his body; how much rather must there be more than one way of understanding it, when we read of the hand of God, who has no bodily form? And in this way it is better here, by the hand of the Father and Son, to understand the power of the Father and the Son; lest, in taking here the hand of the Father as spoken of the Son, some carnal thought also about the Son Himself should set us looking for the Son as somehow to be similarly regarded as the hand of Christ.

[1] "De." [2] Isa. liii. 1.

Therefore, "no one plucketh them out of my Father's hand;" that is, no one plucketh them from me.

8. But that there may be no more room for hesitation, hear what follows: "I and my Father are one." Up to this point the Jews were able to bear Him; they heard, "I and my Father are one," and they bore it no longer; and hardened in their own way, they had recourse to stones. "They took up stones to stone Him." The Lord, because He suffered not what He was unwilling to suffer, and only suffered what He was pleased to suffer, still addresses them while desiring to stone Him. "The Jews took up stones to stone Him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? And they answered, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God." Such was their reply to His words, "I and my Father are one." You see here that the Jews understood what the Arians understand not. For they were angry on this account, that they felt it could not be said, "I and my Father are one," save where there was equality of the Father and the Son.

9. But see what answer the Lord gave to their dull apprehension. He saw that they could not bear the brilliance of the truth, and He tempered it with words. "Is it not written in your law," that is, as given to you, "that I said, Ye are gods?"[1] And the Lord called all the Scriptures generally, the law: although elsewhere He speaks more definitely of the law, distinguishing it from the prophets; as it is said, "The law and the prophets were until John;"[2] and "On these two commandments hang all the law and the prophets."[3] Sometimes, however, He divided the same Scriptures into three parts, as where He saith, "All things must be fulfilled which were written in the law, and the prophets, and the psalms, concerning me."[4] But now He includes the psalms also under the name of the law, where it is written, "I said, Ye are gods. If He calleth them gods, to whom the word of God came, and the Scripture cannot be broken: say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" If

[1] Ps. lxxxii. 6. [2] Luke xvi. 16. [3] Matt. xxii. 40. [4] Luke xxiv. 44.

the word of God came to men, that they might be called gods, how can the very Word of God, who is with God, be otherwise than God? If by the word of God men become gods, if by fellowship they become gods, can He, by whom they have fellowship not be God? If lights which are lit are gods, is the light which enlighteneth not God? If through being warmed in a way by saving fire they are constituted gods, is He who gives them the warmth other than God? Thou approachest the light and art enlightened, and numbered among the sons of God; if thou withdrawest from the light, thou fallest into obscurity, and art accounted in darkness; but that light approacheth not, because it never recedeth from itself. If, then, the word of God maketh you gods, how can the Word of God be otherwise than God? Therefore did the Father sanctify His Son, and send Him into the world. Perhaps some one may be saying: If the Father sanctified Him, was there then a time when He was not sanctified? He sanctified in the same way as He begat Him. For in the act of begetting He gave Him the power to be holy, because He begat Him in holiness. For if that which is sanctified was unholy before, how can we say to God the Father, "Hallowed be Thy name"?[1]

10. "If I do not the works of my Father, believe me not. But if I do, though ye will not believe me, believe the works; that ye may know and believe that the Father is in me, and I in Him." The Son says not, "the Father is in me, and I in Him," as men can say it. For if we think well, we are in God; and if we live well, God is in us: believers, by participating in His grace, and being illuminated by Himself, are in Him, and He in us. But not so is it with the only-begotten Son: He is in the Father, and the Father in Him; as one who is equal is in him whose equal he is. In short, we can sometimes say, We are in God, and God is in us; but can we say, I and God are one? Thou art in God, because God contains thee; God is in thee, because thou art become the temple of God: but because thou art in God, and God is in thee, canst thou say, He that seeth me seeth God; as the Only-begotten said, "He that hath seen me, hath seen the Father also;"[2] and "I and the Father are one"? Recognise the prerogative of the Lord, and the

[1] Matt. vi. 9. [2] Chap. xiv. 9.

privilege of the servant. The prerogative of the Lord is equality with the Father: the privilege of the servant is fellowship with the Saviour.

11. "Therefore they sought to apprehend Him." Would they had apprehended by faith and understanding, not in wrath and murder! For now, my brethren, when I speak thus, it is the weak one wishing to apprehend what is strong, the small what is great, the fragile what is solid; and it is we ourselves—both you who are of the same matter as I am, and I myself who speak to you—who all wish to apprehend Christ. And what is it to apprehend Him? [If] thou hast understood, thou hast apprehended. But not as did the Jews: thou hast apprehended in order to possess, they wished to apprehend in order to make away with Him. And because this was the kind of apprehension they desired, what did He do to them? "He escaped out of their hands." They failed to apprehend Him, because they lacked the hands of faith. The Word was made flesh; but it was no great task to the Word to rescue His own flesh from fleshy hands. To apprehend the Word in the mind, is the right apprehension of Christ.

12. "And He went away again beyond Jordan, into the place where John at first baptized; and there He abode. And many resorted unto Him, and said, John, indeed, did no miracle." You remember what was said of John, that he was a light, and bore witness to the day.[1] Why, then, say these among themselves, "John did no miracle"? John, they say, signalized himself by no miracle; he did not put devils to flight, he drove away no fever, he enlightened not the blind, he raised not the dead, he fed not so many thousand men with five or seven loaves, he walked not upon the sea, he commanded not the winds and the waves. None of these things did John, and in all he said he bore witness to this man. By lamp-light we may advance to the day. "John did no miracle: but all things that John spake of this man were true." Here are those who apprehended in a different way from the Jews. The Jews wished to apprehend one who was departing from them, these apprehended one who remained with them. In a word, what is it that follows? "And many believed on Him."

[1] Chap. v. 35, 33.

TRACTATE XLIX.

CHAPTER XI. 1-54.

1. AMONG all the miracles wrought by our Lord Jesus Christ, the resurrection of Lazarus holds a foremost place in preaching. But if we consider attentively who did it, our duty is to rejoice rather than to wonder. A man was raised up by Him who made man: for He is the only One of the Father, by whom, as you know, all things were made. And if all things were made by Him, what wonder is it that one was raised by Him, when so many are daily brought into the world by His power? It is a greater deed to create men than to raise them again from the dead. Yet He deigned both to create and to raise again; to create all, to resuscitate some. For though the Lord Jesus did many such acts, yet all of them are not recorded; just as this same St. John the evangelist himself testifies, that Christ the Lord both said and did many things that are not recorded;[1] but such were chosen for record as seemed to suffice for the salvation of believers. Thou hast just heard that the Lord Jesus raised a dead man to life; and that is sufficient to let thee know that, were He so pleased, He might raise all the dead to life. And, indeed, this very work has He reserved in His own hands till the end of the world. For while you have heard that by a great miracle He raised one from the tomb who had been dead four days, "the hour is coming," as He Himself saith, "in the which all that are in the graves shall hear *His* voice, and shall come forth." He raised one who was putrid, and yet in that putrid carcase there was still the form of limbs; but at the last day He will by a word reconstitute ashes into human flesh. But it was needful then to do only some such deeds, that we, receiving them as tokens of His power, may put our trust in Him, and

[1] Chap. xx. 30.

be preparing for that resurrection which shall be to life and not to judgment. So, indeed, He saith, "The hour is coming, in the which all that are in the graves shall hear *His* voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."[1]

2. We have, however, read in the Gospel of three dead persons who were raised to life by the Lord, and, let us hope, to some good purpose. For surely the Lord's deeds are not merely deeds, but signs. And if they are signs, besides their wonderful character, they have some real significance: and to find out this in regard to such deeds is a somewhat harder task than to read or hear of them. We were listening with wonder, as at the sight of some mighty miracle enacted before our eyes, in the reading of the Gospel, how Lazarus was restored to life. If we turn our thoughts to the still more wonderful works of Christ, every one that believeth riseth again: if we all consider, and understand that more horrifying kind of death, every one who sinneth dies.[2] But every man is afraid of the death of the flesh; few, of the death of the soul. In regard to the death of the flesh, which must certainly come some time, all are on their guard against its approach: this is the source of all their labour. Man, destined to die, labours to avert his dying; and yet man, destined to live for ever, labours not to cease from sinning. And when he labours to avoid dying, he labours to no purpose, for its only result will be to put off death for a while, not to escape it; but if he refrain from sinning, his toil will cease, and he shall live for ever. Oh that we could arouse men, and be ourselves aroused along with them, to be as great lovers of the life that abideth, as men are of that which passeth away! What will a man not do who is placed under the peril of death? When the sword was overhanging their heads, men have given up every means of living they had in reserve. Who is there that has not made an immediate

[1] Chap. v. 28, 29.

[2] Another reading of this sentence may be: "If we reflect, it is by a more wonderful work of Christ that every one who believeth rises again to life: if we reflect all, and understand, it is by a more horrible death that every sinner dieth."

surrender of all, to escape being slain? And, after all, he has perhaps been slain. Who is there that, to save his life, has not been willing at once to lose his means of living, and prefer a life of beggary to a speedy death? Who has had it said to him, Be off to sea if you would escape with your life, and has delayed to do so? Who has had it said to him, Set to work if you would preserve your life, and has continued a sluggard? It is but little that God requires of us, that we may live for ever: and we neglect to obey Him. God says not to thee, Lose all you have, that you may live a little time oppressed with toil; but, Give to the poor of what you have, that you may live always exempt from labour. The lovers of this temporal life, which is theirs, neither when, nor as long as they wish, are our accusers; and we accuse not ourselves in turn, so sluggish are we, so lukewarm about obtaining eternal life, which will be ours if we wish it, and will be imperishable when we have it; but this death which we fear, notwithstanding all our reluctance, will yet be ours in possession.

3. If, then, the Lord in the greatness of His grace and mercy raiseth our souls to life, that we may not die for ever, we may well understand that those three dead persons whom He raised in the body, have some figurative significance of that resurrection of the soul which is effected by faith: He raised up the ruler of the synagogue's daughter, while still lying in the house;[1] He raised up the widow's young son, while being carried outside the gates of the city;[2] and He raised up Lazarus, when four days in the grave. Let each one give heed to his own soul: in sinning he dies: sin is the death of the soul. But sometimes sin is committed only in thought. Thou hast felt delight in what is evil, thou hast assented to its commission, thou hast sinned; that assent has slain thee: but the death is internal, because the evil thought had not yet ripened into action. The Lord intimated that He would raise such a soul to life, in raising that girl, who had not yet been carried forth to the burial, but was lying dead in the house, as if sin still lay concealed. But if thou hast not only harboured a feeling of delight in evil, but hast also done the evil thing, thou hast, so to speak, carried the dead outside the gate: thou

[1] Mark v. 41, 42. [2] Luke vii. 14, 15.

art already without, and being carried to the tomb. Yet such an one also the Lord raised to life, and restored to his widowed mother. If thou hast sinned, repent, and the Lord will raise thee up, and restore thee to thy mother Church. The third example of death is Lazarus. A grievous kind of death it is, and is distinguished as a habit of wickedness. For it is one thing to fall into sin, another to form the habit of sinning. He who falls into sin, and straightway submits to correction, will be speedily restored to life; for he is not yet entangled in the habit, he is not yet laid in the tomb. But he who has become habituated to sin, is buried, and has it properly said of him, "he stinketh;" for his character, like some horrible smell, begins to be of the worst repute. Such are all who are habituated to crime, abandoned in morals. Thou sayest to such an one, Do not so. But when wilt thou be listened to by one on whom the earth is thus heaped, who is breeding corruption, and pressed down with the weight of habit? And yet the power of Christ was not unequal to the task of restoring such an one to life. We know, we have seen, we see every day men changing the very worst of habits, and adopting a better manner of life than that of those who blamed them. Thou detestedst such a man: look at the sister of Lazarus herself (if, indeed, it was she who anointed the Lord's feet with ointment, and wiped with her hair what she had washed with her tears), who had a better resurrection than her brother: she was delivered from the mighty burden of a sinful character. For she was a notorious sinner; and had it said of her, "Her many sins are forgiven her, for she has loved much."[1] We see many such, we know many: let none despair, but let none presume in himself. Both the one and the other are sinful. Let thine unwillingness to despair take such a turn as to lead

[1] Luke vii. 37–47. Augustine is mistaken here, although his error has been followed by many ancient writers, and some in more recent times. The time, place, and circumstances make it impossible for the incident here referred to, to be the same as that which took place in Bethany immediately before our Lord's crucifixion. On that last occasion only was it Lazarus' sister, Mary, who anointed Jesus. Luke here speaks only of a woman that was a sinner: and there is little evidence to connect her with any of the other Scripture women, even with Mary of Magdala, as is often done, and who is first mentioned by Luke in a different connection in the following chapter (viii. 2).—Tr.

thee to make choice of Him in whom alone thou mayest well presume.

4. So then the Lord also raised Lazarus to life. You have heard what type of character he represents; in other words, what is meant by the resurrection of Lazarus. Let us now, therefore, read over the passage; and as there is much in this lesson clear already, we shall not go into any detailed exposition, so as to take up more thoroughly the necessary points. "Now a certain man was sick, [named] Lazarus, of Bethany, the town of Mary and Martha, his sisters." In the previous lesson you remember that the Lord escaped from the hands of those who sought to stone Him, and went away beyond Jordan, where John baptized.[1] When the Lord therefore had taken up His abode there, Lazarus fell sick in Bethany, which was a town lying close to Jerusalem.

5. "But Mary was she who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him, saying." We now understand whither it was they sent, namely, where the Lord was; for He was away, as you know, beyond the Jordan. They sent messengers to the Lord to tell Him that their brother was ill. He delayed to heal, that He might be able to raise to life. But what was the message sent by his sisters? "Lord, behold, he whom Thou lovest is sick." They did not say, Come; for the intimation was all that was needed for one who loved. They did not venture to say, Come and heal him: they ventured not to say, Command there, and it shall be done here. And why not so with them, if on these very grounds the centurion's faith was commended? For he said, "I am not worthy that Thou shouldest enter under my roof; but speak the word only, and my servant shall be healed."[2] No such words said these women, but only, "Lord, behold, he whom Thou lovest is sick." It is enough that Thou knowest; for Thou art not one that loveth and forsaketh. But says some one, How could a sinner be represented by Lazarus, and be so loved by the Lord? Let him listen to Him, when He says, "I came not to call the righteous, but sinners."[3] For had not

[1] Chap. x. 39, 40.
[2] Matt. viii. 10.
[3] Matt. ix. 13.

God loved sinners, He would not have come down from heaven to earth.

6. "But when Jesus heard [that], He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified." Such a glorifying of Himself did not add to *His* dignity, but benefited us. Hence He says, "is not unto death," because even that death itself was not unto death, but rather unto the working of a miracle whereby men might be led to faith in Christ, and so escape the real death. And mark how the Lord, as it were indirectly, called Himself God, for the sake of some who deny that the Son is God. For there are heretics who make such a denial, that the Son of God is God. Let them hearken here: "This sickness," He says, "is not unto death, but for the glory of God." For what glory? For the glory of what God? Hear what follows: "That the Son of God may be glorified." "This sickness," therefore, He says, "is not unto death, but for the glory of God, that the Son of God may be glorified thereby." By what? By that sickness.

7. "Now Jesus loved Martha, and her sister Mary, and Lazarus." The one sick, the others sad, all of them beloved: but He who loved them was both the Saviour of the sick, nay more, the Raiser of the dead and the Comforter of the sad. "When He heard therefore that he was sick, He abode then two days still in the same place." They sent Him word: He abode where He was: and the time ran on till four days were completed. And not in vain, were it only that perhaps, nay that certainly, even the very number of days has some sacramental significance. "Then after that He saith again to His disciples, Let us go into Judea:" where He had been all but stoned, and from which He had apparently departed for the very purpose to escape being stoned. For as man He departed; but returned as if in forgetfulness of all infirmity, to show His power. "Let us go," He said, "into Judea."

8. And now see how the disciples were terrified at His words. "The disciples say unto Him, Master, the Jews of late sought to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours in the day?" What means such an answer? They said to Him, "The Jews of

late sought to stone Thee, and goest Thou thither again" to be stoned? And the Lord, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because there is no light in him." He spoke indeed of the day, but to our understanding as if it were still the night. Let us call upon the Day to chase away the night, and illuminate our hearts with the light. For what did the Lord mean? As far as I can judge, and as the height and depth of His meaning breaks into light, He wished to argue down their doubting and unbelief. For they wished by their counsel to keep the Lord from death, who had come to die, to save themselves from death. In a similar way also, in another passage, St. Peter, who loved the Lord, but did not yet fully understand the reason of His coming, was afraid of His dying, and so displeased the Life, to wit, the Lord Himself: for when He was intimating to the disciples what He was about to suffer at Jerusalem at the hands of the Jews, Peter made reply among the rest, and said, "Far be it from Thee, Lord, pity Thyself: this shall not be unto Thee." And at once the Lord replied, "Get thee behind me, Satan: for thou savourest not the things that be of God, but those that be of men." And yet a little before, in confessing the Son of God, he had merited commendation: for he heard the words, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."[1] To whom He had said, "Blessed art thou," He now says, "Get thee behind me, Satan;" because it was not of himself that he was blessed. But of what then? "For flesh and blood hath not revealed it unto thee, but my Father who is in heaven." See, this is how thou art blessed, not from anything that is thine own, but from that which is mine. Not that I am the Father, but that all things which the Father hath are mine.[2] But if his blessedness came from the Lord's own working, from whose [working] came he to be Satan? He there tells us: for He assigned the reason of such blessedness, when He said, "Flesh and blood hath not revealed *this* unto thee, but my Father who is in heaven:" that is the cause of thy blessedness. But

[1] Matt. xvi. 16-23. [2] Chap. xvi. 15.

that I said, "Get thee behind me, Satan, hear also *its* cause: For thou savourest not the things that be of God, but those that be of men." Let no one then flatter himself: in that which is natural to himself he is Satan, in that which is of God he is blessed. For all that is of his own, whence comes it, but from his sin? Put away the sin, which is thine own. Righteousness, He saith, belongeth unto me. For what hast thou that thou didst not receive?[1] Accordingly, when men wished to give counsel to God, disciples to their Master, servants to their Lord, patients to their Physician, He reproved them by saying, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not." Follow me, if ye would not stumble: give not counsel to me, from whom you ought to receive it. To what, then, refer the words, "Are there not twelve hours in the day"? Just that to point Himself out as the day, He made choice of twelve disciples. If I am the day, He says, and you the hours, is it for the hours to give counsel to the day? The day is followed by the hours, not the hours by the day. If these, then, were the hours, what in such a reckoning was Judas? Was he also among the twelve hours? If he was an hour, he had light; and if he had light, how was the Day betrayed by him to death? But the Lord, in so speaking, foresaw, not Judas himself, but his successor. For Judas, when he fell, was succeeded by Matthias, and the duodenary number preserved.[2] It was not, then, without a purpose that the Lord made choice of twelve disciples, but to indicate that He Himself is the spiritual Day. Let the hours then attend upon the Day, let them preach the Day, be made known and illuminated by the Day, and by the preaching of the hours may the world believe in the Day. And so in a summary way it was just this that He said: Follow me, if ye would not stumble.

9. "And after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." It was true what He said. To his sisters he was dead, to the Lord he was asleep. He was dead to men, who could not raise him again; but the Lord aroused him with as great ease from the tomb as one arouseth a sleeper from his bed. Hence

[1] 1 Cor. iv. 7. [2] Acts i. 26.

it was in reference to His own power that He spoke of him as sleeping: for others also, who are dead, are frequently spoken of in Scripture as sleeping; as when the apostle says, "But I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, even as others who have no hope."[1] Therefore he also spoke of them as sleeping, because foretelling their resurrection. And so, all the dead are sleeping, both good and bad. But just as, in the case of those who sleep and waken day by day, there is a great difference as to what they severally see in their sleep: some experience pleasant dreams; others, dreams so frightful that the waking are afraid to fall asleep for fear of their recurrence: so every individual sleeps and wakens in circumstances peculiar to himself. And there is a difference as to the kind of custody one may be placed in, who is afterwards to be taken before the judge. For the kind of custody in which men are placed depends on the merits of the case: some are required to be guarded by lictors, an office humane and mild, and becoming a citizen; others are given up to subordinates;[2] some, again, are sent to prison: and in the prison itself all are not thrust together into its lowest dungeons, but dealt with in proportion to the merits and superior gravity of the charges. As, then, there are different kinds of custody among those engaged in official life, so there are different kinds of custody for the dead, and differing merits in those who rise again. The beggar was taken into custody, so was the rich man: but the one, into Abraham's bosom; the other, where he thirsted, and found not a drop of water.[3]

10. Therefore, to make this the occasion of instructing your Charity, all souls have, when they quit this world, their different receptions. The good have joy; the evil, torments.

[1] 1 Thess. iv. 13.

[2] "Optionibus," assistants, underlings. In the MSS., it is written, but incorrectly, "obtionibus;" for Varro, Isidorus, and others think the "optiones" were so called "ab optando," as being doubtless *chosen* as assistants to the decuriones and military adjutants. They were also attached to various offices: and hence there were artisan "optiones," and those belonging to official or prison life, in which last signification they are used here; as also in Ambrose's works (*Commentary on the Ephesians*, chap. 4) in these words: "Nor did Paul and Silas delay to baptize the jailor (optionem carceris)."

[3] Luke xvi. 22-24.

But when the resurrection takes place, both the joy of the good will be fuller, and the torments of the wicked heavier, when they shall be tormented in the body. The holy patriarchs, prophets, apostles, martyrs, and good believers, have been received into peace; but all of them have still in the end to receive the fulfilment of the divine promises; for they have been promised also the resurrection of the flesh, the destruction of death, and eternal life with the angels. This we have all to receive together; for the rest, which is given immediately after death, every one, if worthy of it, receives when he dies. The patriarchs first received it—think only from what they rest; the prophets afterwards; more recently the apostles; still more lately the holy martyrs, and day by day the good and faithful. Thus some have now been in that rest for long, some not so long; others for fewer years, and others whose entrance therein is still less than recent. But when they shall wake from this sleep, they shall all together receive the fulfilment of the promise.

11. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples"—according to their understanding they replied—"Lord, if he sleep, he shall do well." For the sleep of the sick is usually a sign of returning health. "Howbeit Jesus spake of his death, but they thought that He spake of the taking of rest in sleep. Then said Jesus unto them plainly,"—for He said somewhat obscurely, "He sleepeth;"—therefore He said plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." I even know that he is dead, and I was not there: for he had been reported not as dead, but sick. But what could remain hid from Him who had created it, and into whose hands the soul of the dying man had departed? This is why He said, "I am glad for your sakes that I was not there, to the intent ye may believe;" that they might now begin to wonder that the Lord could assert his death, which He had neither seen nor heard of. For here we ought specially to bear in mind that as yet the disciples themselves, who already believed in Him, had their faith built up by miracles: not that a faith, utterly wanting till then, might begin to exist; but that what had previously come into being might be increased; although He made use of such an expression as if

only then they would begin to believe. For He said not, "I am glad for your sakes," that your faith may be increased or confirmed; but, "that ye may believe;" which is to be understood as meaning, that your faith may be fuller and more vigorous.

12. "Nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow-disciples, Let us also go, that we may die with Him. Therefore Jesus came, and found that he had [lain] in the grave four days already." Much might be said of the four days, according to the wont of the obscure passages of Scripture, which bear as many senses as there is diversity of those who understand them. Let us express also our opinion of what is meant by one four days dead. For as in the former case of the blind man we understand in a way the human race, so in the case of this dead man many perhaps are also to be understood; for one thing may be signified by different figures. When a man is born, he is born already in a state of death; for he inherits sin from Adam. Hence the apostle says: "By one man sin entered into the world, and death by sin; and so that passed upon all men, wherein all have sinned."[1] Here you have one day of death, because man inherits it from the seed stock of death. Thereafter he grows, and begins to approach the years of reason that he may know the law of nature, which every one has had implanted in his heart: What thou wouldst not have done to thyself, do not to another. Is this learned from the pages of a book, and not in a measure legible in our very nature? Hast thou any desire to be robbed? Certainly not. See here, then, the law in thy heart: What thou art unwilling to suffer, be unwilling to do. This law also is transgressed by men; and here, then, we have the second day of death. The law was also divinely given through Moses, the servant of God; and therein it is said, "Thou shalt not kill; thou shalt not commit adultery; thou shalt not bear false witness; honour thy father and mother; thou shalt not covet thy neighbour's property; thou shalt not covet thy neighbour's wife."[2] Here you have the written law, and it also is despised: this is the third day of death. What remains? The gospel also comes, the kingdom of heaven is preached, Christ is everywhere pub-

[1] Rom. v. 12. [2] Ex. xx. 12-17.

lished; He threatens hell, He promises eternal life; and that also is despised. Men transgress the gospel; and *this* is the fourth day of death. Now he deservedly stinketh. But is mercy to be denied to such? God forbid; for to raise such also from the dead, the Lord thinks it not unfitting to come.

13. "And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat [still] in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee." She did not say, But even now I ask Thee to raise my brother to life again. For how could she know if such a resurrection would be of benefit to her brother? She only said, I know that Thou canst, and whatsoever Thou art pleased, Thou doest: for Thy doing it is dependent on Thine own judgment, not on my presumption. "But even now I know that, whatsoever Thou wilt ask of God, God will give it Thee."

14. "Jesus saith unto her, Thy brother shall rise again." This was ambiguous. For He said not, Even now I will raise thy brother; but, "Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection, at the last day." Of that resurrection I am sure, but uncertain about this. "Jesus saith unto her, I am the resurrection." Thou sayest, My brother shall rise again at the last day: true; but by Him, through whom he shall rise then, can he rise even now, for "I," He says, "am the resurrection and the life." Give ear, brethren, give ear to what He says. Certainly the universal expectation of the bystanders was that Lazarus, one who had been dead four days,[1] would live again; let us hear, and rise again. How many are there in this audience who are crushed down under the weighty mass of some sinful habit! Perhaps some are hearing me to whom it may be said, "Be not drunk with wine, wherein is excess;"[2] and they say, We cannot. Some others, it may be, are hearing me, who are un-

[1] That is (Augustine here would suggest the emblem) of one who was lying under the fourth and most terrible form of spiritual death referred to before.—Tr.

[2] Eph. v. 18.

clean, and stained with lusts and crimes, and to whom it is said, Refrain from such conduct, that ye perish not; and they reply, We cannot give up our habits. O Lord, raise them again. "I am," He says, "the resurrection and the life." The resurrection *because* the life.

15. "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." What meaneth this? "He that believeth in me, though he were dead," just as Lazarus is dead, "yet shall he live;" for He is not the God of the dead, but of the living. Such was the answer He gave the Jews concerning their fathers, long ago dead, that is, concerning Abraham, and Isaac, and Jacob: I am the God of Abraham, and the God of Isaac, and the God of Jacob: He is not the God of the dead, but of the living; for all live unto Him."[1] Believe then, and though thou wert dead, yet shalt thou live: but if thou believest not, even while thou livest thou art dead. Let us prove this likewise, that if thou believest not, though thou livest thou art dead. To one who was delaying to follow Him, and saying, "Let me first go and bury my father," the Lord said, "Let the dead bury their dead; but come thou and follow me."[2] There was there a dead man requiring to be buried, there were there also dead men to bury the dead: the one was dead in the flesh, the others in soul. And how comes death on the soul? When faith is wanting. How comes death on the body? When the soul is wanting. Therefore thy soul's soul is faith. "He that believeth in me," says Christ, though he were dead in the flesh, yet shall he live in the spirit; till the flesh also rise again, never more to die. This is "he that believeth in me," though he die, "yet shall he live. And whosoever liveth" in the flesh, "and believeth in me," though he shall die in time on account of the death of the flesh, "shall never die," because of the life of the spirit, and the immortality of the resurrection. Such is the meaning of the words, "And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto Him, Yea, Lord, I have believed that Thou art the Christ, the Son of God, who hast come into the world." When I believed this, I believed that Thou art the resurrection, that

[1] Matt. xxii. 32, and Luke xx. 37, 38. [2] Matt. viii. 21, 22.

Thou art the life: I believed that he that believeth in Thee, though he die, yet shall he live; and whosoever liveth and believeth in Thee, shall never die.

16. "And when she had so said, she went her way, and called Mary her sister silently, saying, The Master is come, and calleth for thee." It is worthy of notice the way in which the whispering of her voice was denominated silence. For how could she be silent, when she said, "The Master is come, and calleth for thee"? It is also to be noticed why it is that the evangelist has not said where, or when, or how the Lord called for Mary; namely, that in order to preserve the brevity of the narrative, it may rather be understood from the words of Martha.

17. "As soon as she heard that, she arose quickly, and came unto Him. For Jesus was not yet come into the town, but was still in that place where Martha met Him. The Jews, then, who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there." What cause had the evangelist to tell us this? To show us what it was that occasioned the numerous concourse of people to be there when Lazarus was raised to life. For the Jews, thinking that her reason for hastening away was to seek in weeping the solace of her grief, followed her; that the great miracle of one rising again who had been four days dead, might have the presence of many witnesses.

18. "Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping, who were with her, He groaned in the spirit, and troubled Himself,[1] and said, Where have ye laid him?" Something there is, did we but know it, that He has suggested to us by groaning in the spirit, and troubling Himself. For who could trouble Him, save He Himself? Therefore, my brethren, first give heed here to the power that did so, and then look for the meaning. Thou art troubled against thy will; Christ was troubled because He willed. Jesus hungered, it is true, but

[1] As in margin of English Version.

because He willed; Jesus slept, it is true, but because He willed; He was sorrowful, it is true, but because He willed; He died, it is true, but because He willed: in His own power it lay to be thus and thus affected or not. For the Word assumed soul and flesh, fitting on Himself our whole human nature in the oneness of His person. For the soul of the apostle was illuminated by the Word; so was the soul of Peter, the soul of Paul, of the other apostles, and the holy prophets, —the souls of all were illuminated by the Word; but of none was it said, "The Word was made flesh;"[1] of none was it said, "I and the Father are one."[2] The soul and flesh of Christ is one person with the Word of God, one Christ. And by this [Word] wherein resided the supreme power, was infirmity made use of at the beck of His will; and in this way "He troubled Himself."

19. I have spoken of the power: look now to the meaning. It is a great criminal that is signified by that four days' death and burial. Why is it, then, that Christ troubleth Himself, but to intimate to thee how thou oughtest to be troubled, when weighed down and crushed by so great a mass of iniquity? For here thou hast been looking to thyself, been seeing thine own guilt, been reckoning for thyself: I have done this, and God has spared me; I have committed this, and He hath borne with me; I have heard the gospel, and despised it; I have been baptized, and returned again to the same course: what am I doing? whither am I going? how shall I escape? When thou speakest thus, Christ is already groaning; for thy faith is groaning. In the voice of one who groaneth thus, there comes to light the hope of his rising again. If such faith is within, there is Christ groaning; for if there is faith in us, Christ is in us. For what else says the apostle: "That Christ may dwell in your hearts by faith."[3] Therefore thy faith in Christ is Christ Himself in thy heart. This is why He slept in the ship; and why, when His disciples were in danger and already on the verge of shipwreck, they came to Him and awoke Him. Christ arose, laid His commands on the winds and waves, and there ensued a great calm.[4] So also with thee; the winds enter thy heart, that is, where thou sailest, where thou passest

[1] Chap. i. 14. [2] Chap. x. 30. [3] Eph. iii. 17. [4] Matt. viii. 24–26.

along this life as a stormy and dangerous sea; the winds enter, the billows rise and toss thy vessel. What are the winds? Thou hast received some insult, and art wroth: that insult is the wind; that anger, the waves. Thou art in danger, thou preparest to reply, to render cursing for cursing, and thy vessel is already nigh to shipwreck. Awake the Christ who is sleeping. For thou art in commotion, and making ready to render evil for evil, because Christ is sleeping in thy vessel. For the sleep of Christ in thy heart is the forgetfulness of faith. But if thou arousest Christ, that is, recallest thy faith, what dost thou hear said to thee by Christ, when now awake in thy heart? I [He says] have heard it said to me, "Thou hast a devil,"[1] and I have prayed for them. The Lord hears and suffers; the servant hears and is angry! But thou wishest to be avenged. Why so? I am already avenged. When thy faith so speaks to thee, command is exercised, as it were, over the winds and waves, and there is a great calm. As, then, to awaken Christ in the vessel is just to awaken faith; so in the heart of one who is pressed down by a great mass and habit of sin, in the heart of the man who has been a transgressor even of the holy gospel and a despiser of eternal punishment, let Christ groan, let such a man betake himself to self-accusation. Hear still more: Christ wept; let man bemoan himself. For why did Christ weep, but to teach man to weep? Wherefore did He groan and trouble Himself, but to intimate that the faith of one who has just cause to be displeased with himself ought to be in a sense groaning over the accusation of wicked works, to the end that the habit of sinning may give way to the vehemence of penitential sorrow?

20. "And He said, Where have ye laid him?" Thou knewest that he was dead, and art Thou ignorant of the place of his burial? The meaning here is, that a man thus lost becomes, as it were, unknown to God. I have not ventured to say, Is unknown—for what is unknown to Him?—but, As it were unknown. And how do we prove this? Listen to the Lord, who will yet say in the judgment, "I know you not: depart from me."[2] What does that mean, "I know you not"? I see you not in that light of mine—in that righteousness

[1] Chap. vii. 30. [2] Matt. vii. 23.

which I know. So here, also, as if knowing nothing of such a sinner, He said, "Where have ye laid him?" Similar in character was God's voice in Paradise after man had sinned: "Adam, where art thou?"[1] "They say unto Him, Lord, come and see." What means this "see"? Have pity. For the Lord sees when He pities. Hence it is said to Him, "Look upon my humility [affliction] and my pain, and forgive all my sins."[2]

21. "Jesus wept. Then said the Jews, Behold how He loved him!" "Loved him," what does that mean? "I came not to call the righteous, but sinners to repentance."[3] "But some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not die?" But He, who would do nought to hinder his dying, had something greater in view in raising him from the dead.

22. "Jesus therefore again groaning in Himself, cometh to the tomb." May His groaning have thee also for its object, if thou wouldst re-enter into life! Every man who lies in that dire moral condition has it said to him, "He cometh to the tomb." "It was a cave, and a stone had been laid upon it." Dead under that stone, guilty under the law. For you know that the law, which was given to the Jews, was inscribed on stone.[4] And all the guilty are under the law: the right-living are in harmony with the law. The law is not laid on a righteous man.[5] What mean then the words, "Take ye away the stone"? Preach grace. For the Apostle Paul calleth himself a minister of the New Testament, not of the letter, but of the spirit; "for the letter," he says, "killeth, but the spirit giveth life."[6] The letter that killeth is like the stone that crusheth. "Take ye away," He saith, "the stone." Take away the weight of the law; preach grace. "For if there had been a law given, which could have given life, verily righteousness should be by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."[7] Therefore "take ye away the stone."

23. "Martha, the sister of him that was dead, saith unto

[1] Gen. iii. 9. [2] Ps. xxv. 18. [3] Matt. ix. 13. [4] Ex. xxxi. 18.
[5] 1 Tim. i. 9. [6] 2 Cor. iii. 6. [7] Gal. iii. 21, 22.

Him, Lord, by this time he stinketh: for he hath been [dead] four days.[1] Jesus saith unto her, Have I not said unto thee, that, if thou believest, thou shalt see the glory of God?" What does He mean by this, "thou shalt see the glory of God"? That He can raise to life even one who is putrid and hath been four days [dead]. "For all have sinned, and come short of the glory of God;"[2] and, "Where sin abounded, grace also did superabound."[3]

24. "Then they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee, that Thou hast heard me. And I knew that Thou hearest me always: but because of the people that stand by I said it, that they may believe that Thou hast sent me. And when He had thus spoken, He cried with a loud voice." He groaned, He wept, He cried with a loud voice. With what difficulty does one rise who lies crushed under the heavy burden of a habit of sinning! And yet he does rise: he is quickened by hidden grace within; and after that loud voice he riseth. For what followed? "He cried with a loud voice, Lazarus, come forth. And immediately he that was dead came forth, bound hand and foot with bandages;[4] and his face was bound about with a napkin." Dost thou wonder how he came forth with his feet bound, and wonderest not at this, that after four days' interment he rose from the dead? In both events it was the power of the Lord that operated, and not the strength of the dead. He came forth, and yet still was bound. Still in his burial shroud, he has already come outside the tomb. What does it mean? While thou despisest [Christ], thou liest in the arms of death; and if thy contempt reacheth the lengths I have mentioned, thou art buried as well: but when thou makest confession, thou comest forth. For what is this coming forth, but the open acknowledgment thou makest of thy state, in quitting, as it were, the old refuges of darkness? But the confession thou makest is effected by God, when He crieth with a loud voice, or in other words, calleth thee in abounding grace. Accordingly, when the dead man had come forth, still bound; confessing, yet guilty still; that his sins also might

[1] "Quatriduanus est."
[2] Rom. iii. 23.
[3] Rom. v. 20.
[4] "Institis;" Gr. κειρίαις.

be taken away, the Lord said to His servants: "Loose him, and let him go." What does He mean by such words? Whatsoever ye shall loose on earth shall be loosed in heaven.[1]

25. "Then many of the Jews who had come to Mary, and had seen the things which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them what things Jesus had done." All of the Jews who had come to Mary did not believe, but many of them did. "But some of them," whether of the Jews who had come, or of those who had believed, "went away to the Pharisees, and told them what things Jesus had done:" whether in the way of conveying intelligence, in order that they also might believe, or rather in the spirit of treachery, to arouse their anger. But whoever were the parties, and whatever their motive, intelligence of these events was carried to the Pharisees.

26. "Then gathered the chief priests and the Pharisees a council, and said, What do we?" But they did not say, Let us believe. For these abandoned men were more occupied in considering what evil they could do to effect His ruin, than in consulting for their own preservation: and yet they were afraid, and took counsel of a kind together. For "they said, What do we? for this man doeth many miracles: if we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation." They were afraid of losing their temporal possessions, and thought not of life eternal; and so they lost both. For the Romans, after our Lord's passion and entrance into glory, took from them both their place and nation, when they took the one by storm and transported the other: and now that also pursues them, which is said elsewhere, "But the children of the kingdom shall go into outer darkness."[2] But this was what they feared, that if all believed on Christ, there would be none remaining to defend the city of God and the temple against the Romans; just because they had a feeling that Christ's teaching was directed against the temple itself and their own paternal laws.

27. "And one of them, [named] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at

[1] Matt. xvi. 19. [2] Matt. viii. 12.

all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied." We are here taught that the Spirit of prophecy used the agency even of wicked men to foretell what was future; which, however, the evangelist attributes to the divine sacramental fact that he was pontiff, which is to say, the high priest. It may, however, be a question in what way he is called the high priest of that year, seeing that God appointed one person to be high priest, who was to be succeeded only at his death by another. But we are to understand that ambitious schemes and contentions among the Jews led to the appointment afterwards of more than one, and to their annual turn of service. For it is said also of Zacharias: "And it came to pass that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord."[1] From which it is evident that there were more than one, and that each had his turn: for it was lawful for the high priest alone to place the incense on the altar.[2] And perhaps also there were several in actual service in the same year, who were succeeded next year by several others, and that it fell by lot to one of them to burn incense. What was it, then, that Caiaphas prophesied? "That Jesus should die for the nation; and not for the nation only, but that also He should gather together in one the children of God that were scattered abroad." This is added by the evangelist; for Caiaphas prophesied only of the Jewish nation, in which there were sheep of whom the Lord Himself had said, "I am not sent but unto the lost sheep of the house of Israel."[3] But the evangelist knew that there were other sheep, which were not of this fold, but which had also to be brought, that there might be one fold and one shepherd.[4] But this was said in the way of predestination; for those who were still unbelieving were as yet neither His sheep nor the children of God.

28. "Then, from that day forth, they took counsel together for to put Him to death. Jesus therefore walked no more

[1] Luke i. 8, 9. [2] Ex. xxx. 7. [3] Matt. xv. 24. [4] Chap. x. 16.

openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples." Not that there was any failure in His power, by which, had He only wished, He might have continued His intercourse with the Jews, and received no injury at their hands; but in His human weakness He furnished His disciples with an example of living, by which He might make it manifest that it was no sin in His believing ones, who are His members, to withdraw from the presence of their persecutors, and escape the fury of the wicked by concealment, rather than inflame it by showing themselves openly.

TRACTATE L.

CHAPTER XI. 55–57; XII. 1–11.

1. YESTERDAY'S lesson in the holy Gospel, on which we spake as the Lord enabled us, is followed by to-day's, on which we purpose to speak in the same spirit of dependence. Some passages in the Scriptures are so clear as to require a hearer rather than an expounder: over such we need not tarry, that we may have sufficient time for those which necessarily demand a fuller consideration.

2. "And the Jews' passover was nigh at hand." The Jews wished to have that feast-day crimsoned with the blood of the Lord. On it that Lamb was slain, who hath consecrated it as a feast-day for us by His own blood. There was a plot among the Jews about slaying Jesus: and He, who had come from heaven to suffer, wished to draw near to the place of His suffering, because the hour of His passion was at hand. Therefore "many went out of the country up to Jerusalem before the passover, to sanctify themselves." The Jews did so in accordance with the command of the Lord delivered by holy Moses in the law, that on the feast-day of the passover all should assemble from every part of the land, and be sanctified in celebrating the services of the day. But that celebration was a shadow of the future. And why a shadow? It was a prophetic intimation of the Christ to come, a prophecy of Him who on that day was to suffer for us: that so the shadow might vanish and the light come; that the sign might pass away, and the truth be retained. The Jews therefore held the passover in a shadowy form, but we in the light. For what need was there that the Lord should command them to slay a sheep on the very day of the feast, save only because of Him it was prophesied, "He is led as a sheep to the slaughter"?[1]

[1] Isa. liii. 7.

The door-posts of the Jews were sealed with the blood of the slaughtered animal: with the blood of Christ are our foreheads sealed. And that sealing—for it had a real significance—was said to keep away the destroyer from the houses that were sealed:[1] Christ's seal drives away the destroyer from us, if we receive the Saviour into our hearts. But why have I said this? Because many have their door-posts sealed while there is no inmate abiding within: they find it easy to have Christ's seal in the forehead, and yet at heart refuse admission to His word. Therefore, brethren, I have said, and I repeat it, Christ's seal driveth from us the destroyer, if only we have Christ as an inmate of our hearts. I have stated these things, lest any one's thoughts should be turning on the meaning of these festivals of the Jews. The Lord therefore came as it were to the victim's place, that the true passover might be ours, when we celebrated His passion as the real offering of the lamb.

3. "Then sought they for Jesus:" but with evil intent. For happy are they who seek for Jesus in a way that is good. They sought for Him, with the intent that neither they nor we should have Him more: but in departing from them, He has been received by us. Some who seek Him are blamed, others who do so are commended; for it is the spirit animating the seeker that finds either praise or condemnation. Thence you have it also in the psalms, "Let them be confounded and put to shame that seek after my soul:"[2] such are those who sought with evil purpose. But in another place he says, "Refuge hath failed me, and there is no one that seeketh after my soul."[3] Those who sought, and those who did not, are blamed alike. Therefore let us seek for Christ, that He may be ours, that we may keep Him, and not that we may slay Him; for these men sought to get hold of Him, but only for the purpose of speedily getting quit of Him for ever. "Therefore they sought for Him, and spake among themselves: What think ye, that He will not come to the feast?"

4. "Now the chief priests and the Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him." Let us for our

[1] Ex. xii. 22, 23. [2] Ps. xl. 14. [3] Ps. cxlii. 4, *marg.*

parts show the Jews where Christ is. Would, indeed, that all the seed of those who had given commandment to have it shown them where Christ was, would but hear and apprehend! Let them come to the Church and hear where Christ is, and take Him. They may hear it from us, they may hear it from the gospel. He was slain by their forefathers, He was buried, He rose again, He was recognised by the disciples, He ascended before their eyes into heaven, and there sitteth at the right hand of the Father; and He who was judged is yet to come as Judge of all: let them hear, and hold fast. Do they reply, How shall I take hold of the absent? how shall I stretch up my hand into heaven, and take hold of one who is sitting there? Stretch up thy faith, and thou hast got hold. Thy forefathers held by the flesh, hold thou with the heart; for the absent Christ is also present. But for His presence, we ourselves were unable to hold Him. But since His word is true, "Lo, I am with you alway, even to the end of the world,"[1] He is away, and He is here; He has returned, and will not forsake us; for He has carried His body into heaven, but His majesty He has never withdrawn from the world.

5. "Then Jesus, six days before the passover, came to Bethany, where Lazarus was who had been dead, whom Jesus raised from the dead. And there they made Him a supper; and Martha served: but Lazarus was one of them that reclined at the table." To prevent people thinking that the man had become a phantom, because he had risen from the dead, he was one of those who reclined at table; he was living, speaking, feasting: the truth was made manifest, and the unbelief of the Jews was confounded. The Lord, therefore, reclined at table with Lazarus and the others; and they were waited on by Martha, one of the sisters of Lazarus.

6. But "Mary," the other sister of Lazarus, "took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment." Such was the incident, let us look into the mystery it imported. Whatever soul of you wishes to be truly faithful, anoint like Mary the feet of

[1] Matt. xxviii. 20.

the Lord with precious ointment. That ointment was righteousness, and therefore it was [exactly] a pound weight: but it was ointment of pure nard [*nardi pistici*], very precious. From his calling it "pistici,"[1] we ought to infer that there was some locality from which it derived its preciousness: but this does not exhaust its meaning, and it harmonizes well with a sacramental symbol. The root of the word ["pure"] in the Greek is by us called "faith." Thou wert seeking to work righteousness: the just shall live by faith.[2] Anoint the feet of Jesus: follow by a good life the Lord's footsteps. Wipe them with thy hair: what thou hast of superfluity, give to the poor, and thou hast wiped the feet of the Lord; for the hair seems to be the superfluous part of the body. Thou hast something to spare of thy abundance: it is superfluous to thee, but necessary for the feet of the Lord. Perhaps on this earth the Lord's feet are still in need. For of whom but of His members is He yet to say in the end, "Inasmuch as ye did it to one of the least of mine, ye did it unto me"?[3] Ye spent what was superfluous for yourselves, but ye have done what was grateful to my feet.

7. "And the house was filled with the odour." The world is filled with the fame of a good character: for a good character is as a pleasant odour. Those who live wickedly and bear the name of Christians, do injury to Christ: of such it is said, that through them "the name of the Lord is blasphemed."[4] If through such God's name is blasphemed, through the good the name of the Lord is honoured. Listen to the apostle, when he says, "We are a sweet savour of Christ in every place." As it is said also in the Song of Songs, "Thy name is as ointment poured forth."[5] Attend again to the apostle: "We are a sweet savour," he says, "of Christ in every place, both in them that are saved, and in them that perish. To the one we are the savour of life unto life, to the other the savour of death unto death: and who is sufficient for these things?"[6]

[1] The full expression is "nardi pistici pretiosi:" Gr. "νάρδου πιστικῆς πολυτίμου:" πιστικός from πίστις, *trustworthy*, hence, *genuine, pure*;—though Aug. seems to indicate that it may also have had a geographical reference.—Tr.

[2] Rom. i. 17. [3] Matt. xxv. 40. [4] Rom. ii. 24.

[5] Song of Sol. i. 2. [6] 2 Cor. ii. 14–16.

The lesson of the holy Gospel before us affords us the opportunity of so speaking of that savour, that we on our part may give worthy utterance, and you diligent heed, to what is thus expressed by the apostle himself, "And who is sufficient for these things?" But have we any reason to infer from these words that we are qualified to attempt speaking on such a subject, or you to hear? We, indeed, are not so; but He is sufficient, who is pleased to speak by us what it may be for your profit to hear. The apostle, you see, is, as he calls himself, "a sweet savour:" but that sweet savour is "to some the savour of life unto life, and to others the savour of death unto death;" and yet all the while "a sweet savour" in itself. For he does not say, does he, To some we are a sweet savour unto life, to others an evil savour unto death? He called himself a sweet savour, not an evil; and represented himself as the same sweet savour, to some unto life, to others unto death. Happy they who find life in this sweet savour! but what misery can be greater than theirs, to whom the sweet savour is the messenger of death?

8. And who is it, says some one, that is thus slain by the sweet savour? It is to this the apostle alludes in the words, "And who is sufficient for these things?" In what wonderful ways God brings it about that the good savour is fraught both with life to the good, and with death to the wicked; how it is so, so far as the Lord is pleased to inspire my thoughts (for it may still conceal a deeper meaning beyond my power to penetrate),—yet so far, I say, as my power of penetration has reached, you ought not to have the information withheld. The integrity of the Apostle Paul's life and conduct, his preaching of righteousness in word and exhibition of it in works, his wondrous power as a teacher and his fidelity as a steward, were everywhere noised abroad: he was loved by some, and envied by others. For he himself tells us in a certain place of some, that they preached Christ not sincerely, but of envy; "thinking," he says, "to add affliction to my bonds." But what does he add? "Whether in pretence or in truth, let Christ be preached."[1] They preach who love me, they preach who hate me; in that good savour the former live,

[1] Phil. i. 16, 18.

in it the others die: and yet by the preaching of both let the name of Christ be proclaimed, with this excellent savour let the world be filled. Hast thou been loving one whose conduct evidenced his goodness? then in this good savour thou hast lived. Hast thou been envying such a one? then in this same savour thou hast died. But hast thou, pray, in thus choosing to die, converted this savour into an evil one? Turn from thine envious feelings, and the good savour will cease to slay thee.

9. And now, lastly, listen to what we have here, how this ointment was to some a sweet savour unto life, and to others a sweet savour unto death. When the pious Mary had rendered this grateful service to the Lord, straightway one of His disciples, Judas Iscariot, who was yet to betray Him, said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Alas for thee, wretched man! the sweet savour hath slain thee. For the cause that led him so to speak is disclosed by the holy evangelist. But we, too, might have supposed, had not the real state of his mind been revealed in the Gospel, that the care of the poor might have induced him so to speak. Not so. What then? Hearken to a true witness: "This he said, not that he cared for the poor; but because he was a thief, and had the money bag, and bare[1] what was put therein." Did he bear it about, or bear it away? For the common service he bore it, as a thief he bore it away.

10. Look now, and learn that this Judas did not become perverted only at the time when he yielded to the bribery of the Jews and betrayed his Lord. For not a few, inattentive to the Gospel, suppose that Judas only perished when he accepted money from the Jews to betray the Lord. It was not then that he perished, but he was already a thief, and a reprobate, when following the Lord; for it was with his body and not with his heart that he followed. He made up the apostolic number of twelve, but had no part in the apostolic blessedness: he had been made the twelfth in semblance, and on his departure, and the succession of another, the apostolic reality

[1] "ἐβάσταζεν," as used by John, may signify here, *carried, bore*, in a good sense; or *carried off* as a thief: for the latter sense, see chap. xx. 15.—Tr.

was completed, and the entireness of the number conserved.[1] What lesson then, my brethren, did our Lord Jesus Christ wish to impress on His Church, when it pleased Him to have one castaway among the twelve, but this, that we should bear with the wicked, and refrain from dividing the body of Christ? Here you have Judas among the saints,—that Judas, mark you! who was a thief, yea—do not overlook it—not a thief of any ordinary type, but a thief and a sacrilegist: a robber of money bags, but of such as were the Lord's; of money bags, but of such as were sacred. If there is a distinction made in the public courts between such crimes as ordinary theft and peculation,—for by peculation we mean the theft of public property; and private theft is not visited with the same sentence as public,—how much more severe ought to be the sentence on the sacrilegious thief, who has dared to steal, not from places of any ordinary kind, but to steal from the Church? He who thieves from the Church, stands side by side with the castaway Judas. Such was this man Judas, and yet he went in and out with the eleven holy disciples. With them he came even to the table of the Lord: he was permitted to have intercourse with them, but he could not contaminate them. Of one bread did both Peter and Judas partake, and yet what communion had the believer with the infidel? Peter's partaking was unto life, but that of Judas unto death. For that good bread was just like the sweet savour. For as the sweet savour, so also does the good bread give life to the good, and bring death to the wicked. "For he that eateth unworthily, eateth and drinketh judgment to himself:"[2] "judgment to himself," not to thee. If, then, it is judgment to himself, not to thee, bear as one that is good with him that is evil, that thou mayest attain unto the rewards of the good, and be not hurled into the punishment of the wicked.

11. Lay to heart our Lord's example while living with man upon earth. Why had He a money bag, who was ministered unto by angels, save to intimate that His Church was destined thereafter to have her repository for money? Why gave He admission to a thief, save to teach His Church patiently to bear with thieves? But he who had formed the habit of

[1] Acts i. 26. [2] 1 Cor. xi. 29.

abstracting money from the bag, did not hesitate for money received to sell the Lord Himself. But let us see what answer our Lord gave to such words. See, brethren: He does not say to him, Thou speakest so on account of thy thievishness. He knew him to be a thief, yet did not betray him, but rather endured him, and showed us an example of patience in tolerating the wicked in the Church. "Then said Jesus to him: Let her keep it against the day of my burial." [1] He announced that His own death was at hand.

12. But what follows? "For the poor ye have always with you, but me ye will not have always." We can certainly understand, "the poor ye have always;" what He has thus said is true. When were the poor wanting in the Church? "But me ye will not have always;" what does He mean by this? How are we to understand, "Me ye will not have always"? Don't be alarmed: it was addressed to Judas. Why, then, did He not say, *thou wilt have*, but, *ye will have?* Because Judas is not here a unit. One wicked man represents the whole body of the wicked; in the same way as Peter, the whole body of the good, yea, the body of the Church, but in respect to the good. For if in Peter's case there were no sacramental symbol of the Church, the Lord would not have said to him, "I will give unto thee the keys of the kingdom of heaven: whatsoever thou shalt loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth shall be bound in heaven." [2] If this was said only to Peter, it gives no ground of action to the Church. But if such is the case also in the Church, that what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven,—for when the Church excommunicates, the excommunicated person is bound in heaven; when one is reconciled by the Church, the person so reconciled is loosed in heaven:—if such, then, is

[1] Augustine's words, "sinite illam, ut in diem sepulturæ meæ servet illud," as rendered above, differ considerably from those of our English version, and are more difficult to understand; but they agree with by far the larger number of Greek MSS., which read, Ἄφες αὐτὴν ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. Our English version, "Let her alone: against the day of my burying hath she kept this," is taken from MSS. which omit ἵνα, and have τετηρηκεν instead of τηρησῃ.—TR.

[2] Matt. xvi. 19.

the case in the Church, Peter, in receiving the keys, represented the holy Church. If, then, in the person of Peter were represented the good in the Church, and in Judas' person were represented the bad in the Church, then to these latter was it said, "But me ye will not have always." But what means the "not always;" and what, the "always"? If thou art good, if thou belongest to the body represented by Peter, thou hast Christ both now and hereafter: *now* by faith, by sign, by the sacrament of baptism, by the bread and wine of the altar. Thou hast Christ now, but thou wilt have Him always; for when thou hast gone hence, thou wilt come to Him who said to the robber, "To-day shalt thou be with me in paradise." [1] But if thou livest wickedly, thou mayest seem to have Christ now, because thou enterest the Church, signest thyself with the sign of Christ, art baptized with the baptism of Christ, minglest thyself with the members of Christ, and approachest His altar: now thou hast Christ, but by living wickedly thou wilt not have Him always.

13. It may be also understood in this way: "The poor ye will have always with you, but me ye will not have always." The good may take it also as addressed to themselves, but not so as to be any source of anxiety; for He was speaking of His bodily presence. For in respect of His majesty, His providence, His ineffable and invisible grace, His own words are fulfilled, "Lo, I am with you alway, even to the end of the world." [2] But in respect of the flesh He assumed as the Word, in respect of that which He was as the son of the Virgin, of that wherein He was seized by the Jews, nailed to the tree, let down from the cross, enveloped in a shroud, laid in the sepulchre, and manifested in His resurrection, "ye will not have Him always." And why? Because in respect of His bodily presence He associated for forty days with His disciples, and then, having brought them forth for the purpose of beholding and not of following Him, He ascended into heaven,[3] and is no longer here. He is there, indeed, sitting at the right hand of the Father; and He is here also, having never withdrawn the presence of His glory. In other words, in respect of His divine presence we always have Christ; in respect of

[1] Luke xxiii. 43. [2] Matt. xxviii. 20. [3] Acts i. 3, 9, 10.

His presence in the flesh it was rightly said to the disciples, "Me ye will not have always." In this respect the Church enjoyed His presence only for a few days: now it possesses Him by faith, without seeing Him with the eyes. In whichever way, then, it was said, "But me ye will not have always," it can no longer, I suppose, after this twofold solution, remain as a subject of doubt.

14. Let us listen to the other few points that remain: "Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead." They were drawn by curiosity, not by charity: they came and saw. Hearken to the strange scheming of human vanity. Having seen Lazarus as one raised from the dead,—for the fame of such a miracle of the Lord's had been accompanied everywhere with so much evidence of its genuineness, and it had been so openly performed, that they could neither conceal nor deny what had been done,—only think of the plan they hit upon. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." O foolish consultation and blinded rage! Could not Christ the Lord, who was able to raise the dead, raise also the slain? When you were preparing a violent death for Lazarus, were you at the same time denuding the Lord of His power? If you think a dead man one thing, a murdered man another, look you only to this, that the Lord made both, and raised Lazarus to life when dead, and Himself when slain.

TRACTATE LI.

Chapter XII. 12-26.

1. AFTER our Lord's raising of one to life who had been four days dead, to the utter amazement of the Jews, some of whom believed on seeing it, and others perished in their envy, because of that sweet savour which is unto life to some, and to others unto death;[1] after He had sat down to meat with Lazarus—the one who had been dead and raised to life—reclining also at table, and after the pouring on His feet of the ointment which had filled the house with its odour; and after the Jews also had shown their own spiritual abandonment in conceiving the useless cruelty and the monstrously foolish and insane guilt of slaying Lazarus;—of all which we have spoken as we could, by the grace of the Lord, in previous discourses: let your Charity now notice how abundant before our Lord's passion was the fruit that appeared of His preaching, and how large was the flock of lost sheep of the house of Israel which had heard the Shepherd's voice.

2. For the Gospel, the reading of which you have just been listening to, says: "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him, and cried, Hosanna: blessed is He that cometh in the name of the Lord as the King of Israel." The branches of palm trees are laudatory emblems, significant of victory, because the Lord was about to overcome death by dying, and by the trophy of His cross to triumph over the devil, the prince of death. The exclamation used by the worshipping[2] people is Hosanna, indicating, as some who know the Hebrew language affirm, rather a state of mind than having any positive signifi-

[1] 2 Cor. ii. 15.

[2] "Obsecrantis," literally *suppliant*, which is scarcely suitable to the context.

cance ;[1] just as in our own tongue[2] we have what are called interjections, as when in our grief we say, Alas ! or in our joy, Ha ! or in our admiration, O how fine ! where O ! expresses only the feeling of the admirer. Of the same class must we believe this word to be, as it has failed to find an interpretation both in Greek and Latin, like that other, "Whosoever shall say to his brother, Raca.[3] For this also is allowed to be an interjection, expressive of angry feelings.

3. But when it is said, "Blessed is He that cometh in the name of the Lord, [as] the King of Israel," by "in the name of the Lord" we are rather to understand "in the name of God the Father," although it might also be understood as *in His own name*, inasmuch as He is also Himself the Lord. As we find Scripture also saying in another place, "The Lord rained [upon Sodom fire] from the Lord."[4] But His own words are a better guide to our understanding, when He saith, "I am come in my Father's name, and ye receive me not: another will come in his own name, and him ye will receive."[5] For the true teacher of humility is Christ, who humbled Himself, and became obedient unto death, even the death of the cross.[6] But He does not lose His divinity in teaching us humility ; in the one He is the Father's equal, in the other He is assimilated to us. By that which made Him the equal of the Father, He called us into existence ; and by that in which He is like unto us, He redeemed us from ruin.

4. These, then, were the words of praise addressed to Jesus by the multitude, "Hosanna: blessed is He that cometh in the name of the Lord, the King of Israel." What a cross of

[1] The "some" here referred to by Augustine could scarcely have had a very extensive knowledge of the Hebrew language, as the word *Hosanna*, though left untranslated, as a well-known exclamation of the Jews in their religious services, is part of the same quotation from Psalm cxviii. (see vers. 25, 26) with the words that follow in the text. The sacred writers gave the nearest equivalent in Greek letters (Ὡσαννα, Hosanna) of the Hebrew הוֹשִׁיעָה נָּא, Save now !—Tr.

[2] In text, "in lingua latina."

[3] Raca (Syriac רֵקָא, Chaldee רֵיקָא, Hebrew רִיק, *empty*) was an insulting epithet of common use from an early period among the Babylonians, and in our Lord's day among the inhabitants of Syria and Palestine. It exactly answers to our *idiot*, or *numskull*, and is of frequent occurrence afterwards in the same sense in rabbinical writings.—Tr.

[4] Gen. xix. 24. [5] Chap. v. 43. [6] Phil. ii. 8.

mental suffering must the Jewish rulers have endured when they heard so great a multitude proclaiming Christ as their King! But what honour was it to the Lord to be King of Israel? What great thing was it to the King of eternity to become the King of men? For Christ's kingship over Israel was not for the purpose of exacting tribute, of putting swords into His soldiers' hands, of subduing His enemies by open warfare; but He was King of Israel in exercising kingly authority over their inward natures, in consulting for their eternal interests, in bringing into His heavenly kingdom those whose faith, and hope, and love were centred in Himself. Accordingly, for the Son of God, the Father's equal, the Word by whom all things were made, in His good pleasure to be King of Israel, was an act of condescension and not of promotion; a token of compassion, and not any increase of power. For He who was called on earth the King of the Jews, is in the heavens the Lord of angels.

5. "And Jesus, when He had found a young ass, sat thereon." Here the account is briefly given: for how it all happened may be found at full length in the other evangelists.[1] But there is appended to the circumstance itself a testimony from the prophets, to make it evident that He in whom was fulfilled all they read in Scripture, was entirely misunderstood by the evil-minded rulers of the Jews. Jesus, then, "found a young ass, and sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." Among that people, then, was the daughter of Zion to be found; for Zion is the same as Jerusalem. Among that very people, I say, reprobate and blind as they were, was the daughter of Zion, to whom it was said, "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." This daughter of Zion, who was thus divinely addressed, was amongst those sheep that were hearing the Shepherd's voice, and in that multitude which was celebrating the Lord's coming with such religious zeal, and accompanying Him in such warlike array. To her was it said, "Fear not:" acknowledge Him whom thou art now extolling, and give not way to fear when He comes to suffering; for by the shedding of

[1] Matt. xxi. 1–16; Mark xi. 1–11; Luke xix. 29–48.

His blood is thy guilt to be blotted out, and thy life restored. But by the ass's colt, on which no man had ever sat (for so it is found recorded in the other evangelists), we are to understand the Gentile nations which had not received the law of the Lord; by the ass, on the other hand (for both animals were brought to the Lord), that people of His which came of the nation of Israel, and was already so far subdued as to recognise its Master's crib.

6. "These things understood not His disciples at the first; but when Jesus was glorified," that is, when He had manifested the power of His resurrection, "then remembered they that these things were written of Him, and they had done these things unto Him," that is, they did nothing else but what had been written concerning Him. In short, mentally comparing with the contents of Scripture what was accomplished both prior to and in the course of our Lord's passion, they found this also therein, that it was in accordance with the utterance of the prophets that He sat on an ass's colt.

7. "The people, therefore, that was with Him when He called Lazarus out of his tomb, and raised him from the dead, bare record. For this cause the crowd also met Him, for that they heard that He had done this miracle. The Pharisees, therefore, said among themselves: Perceive ye that we prevail nothing? Behold, the whole world is gone after Him." Mob set mob in motion.[1] "But why art thou, blinded mob that thou art, filled with envy because the world has gone after its Maker?"

8. "And there were certain Gentiles among them that had come up to worship at the feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus." Let us hearken to the Lord's reply. See how the Jews wish to kill Him, the Gentiles to see Him; and yet those, too, were of the Jews who cried, "Blessed is He that cometh in the name of the Lord, the King of Israel." Here, then, were they of the circumcision and they of the uncircumcision, like two house walls running from different directions and meeting together with the kiss

[1] "Turba turbavit turbam."

of peace, in the one faith of Christ. Let us listen, then, to the voice of the Corner-stone: "And Jesus answered them, saying, The hour is come that the Son of man should be glorified." Perhaps some one supposes here that He spake of Himself as glorified, because the Gentiles wished to see Him. Such is not the case. But He saw the Gentiles themselves in all nations coming to the faith after His own passion and resurrection, because, as the apostle says, "Blindness in part has happened to Israel, until the fulness of the Gentiles should be come in."[1] Taking occasion, therefore, from those Gentiles who desired to see Him, He announces the future fulness of the Gentile nations, and promises the near approach of the hour when He should be glorified Himself, and when, on its consummation in heaven, the Gentile nations should be brought to the faith. To this it is that the prediction pointed, "Be Thou exalted, O God, above the heavens, and Thy glory above all the earth."[2] Such is the fulness of the Gentiles, of which the apostle saith, "Blindness in part is happened to Israel, till the fulness of the Gentiles come in."

9. But the height of His glorification had to be preceded by the depth of His passion. Accordingly, He went on to add, "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." But He spake of Himself. He Himself was the grain that had to die, and be multiplied; to suffer death through the unbelief of the Jews, and to be multiplied in the faith of many nations.

10. And now, by way of exhortation to follow in the path of His own passion, He adds, "He that loveth his life shall lose it," which may be understood in two ways: "He that loveth shall lose," that is, If thou lovest, be ready to lose; if thou wouldst possess life in Christ, be not afraid of death for Christ. Or otherwise, "He that loveth his life shall lose it." Do not love for fear of losing; love it not here, lest thou lose it in eternity. But what I have said last seems better to correspond with the meaning of the Gospel, for there follow the words, "And he that hateth his life in this world shall keep it unto life eternal." So that when it is said

[1] Rom. xi. 25. [2] Ps. cviii. 5.

in the previous clause, "He that loveth," there is to be understood *in this world*, he it is that shall lose it. "But he that hateth," that is, in this world, is he that shall keep it unto life eternal. Surely a profound and strange declaration as to the measure of a man's love for his own life that leads to its destruction, and of his hatred to it that secures its preservation! If in a sinful way thou lovest it, then dost thou really hate it; if in a way accordant with what is good thou hast hated it, then hast thou really loved it. Happy they who have so hated their life while keeping it, that their love shall not cause them to lose it. But beware of harbouring the notion that thou mayest court self-destruction by any such understanding of thy duty to hate thy life in this world. For on such grounds it is that certain wrong-minded and perverted people, who, with regard to themselves, are murderers of a specially cruel and impious character, commit themselves to the flames, suffocate themselves in water, dash themselves against a precipice, and perish. This was no teaching of Christ's, who, on the other hand, met the devil's suggestion of a precipice with the answer, "Get thee behind me, Satan; for it is written, Thou shalt not tempt the Lord thy God."[1] To Peter also He said, signifying by what death he should glorify God, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not;"[2]—where He made it sufficiently plain that it is not by himself but by another that one must be slain who follows in the footsteps of Christ. And so, when one's case has reached the crisis that this condition is placed before him, either that he must act contrary to the divine commandment or quit this life, and that a man is compelled to choose one or other of the two by the persecutor who is threatening him with death, in such circumstances let him prefer dying in the love of God to living under His anger, in such circumstances let him hate his life in this world that he may keep it unto life eternal.

11. "If any man serve me, let him follow me." What is that, "let him follow me," but just, let him imitate me?

[1] Matt. iv. 7. [2] Chap. xxi. 18, 19.

"Because Christ suffered for us," says the Apostle Peter, "leaving us an example that we should follow His steps."[1] Here you have the meaning of the words, "If any man serve me, let him follow me." But with what result? what wages? what reward? "And where I am," He says, "there shall also my servant be." Let Him be freely loved, that so the reward of the service done Him may be to be with Him. For where will one be well apart from Him, or when will one come to feel himself in an evil case in company with Him? Hear it still more plainly: "If any man serve me, him will my Father honour." And what will be the honour but to be with His Son? For of what He said before, "Where I am, there shall also my servant be," we may understand Him as giving the explanation, when He says here, "him will my Father honour." For what greater honour can await an adopted son than to be with the Only-begotten; not, indeed, as raised to the level of His Godhead, but made a partaker of His eternity?

12. But it becomes us rather to inquire what is to be understood by this serving of Christ to which there is attached so great a reward. For if we have taken up the idea that the serving of Christ is the preparation of what is needful for the body, or the cooking and serving up of food, or the mixing of drink and handing the cup to one at the supper table; this, indeed, was done to Him by those who had the privilege of His bodily presence, as in the case of Martha and Mary, when Lazarus also was one of those who sat at the table. But in that sort of way Christ was served also by the reprobate Judas; for it was he also who had the money bag; and although he had the exceeding wickedness to steal of its contents, yet it was he also who provided what was needful for the meal.[2] And so also, when our Lord said to him, "What thou doest, do quickly," there were some who thought that He only gave him orders to make some needful

[1] 1 Pet. ii. 21.

[2] Chap. xii. 2–6. There is no ground in these verses for Augustine's notion that the expense of that supper was defrayed out of the the funds in Judas' keeping. The whole account leaves the impression that it was provided by Lazarus and his sisters, although, strictly speaking, ἐποίησαν (ver. 2) leaves it undetermined.—Tr.

preparations for the feast-day, or to give something to the poor.[1] In no sense, therefore, was it of this class of servants that the Lord said, "Where I am, there shall also my servant be," and "If any man serve me, him will my Father honour;" for we see that Judas, who served in this way, became an object of reprobation rather than of honour. Why, then, go elsewhere to find out what this serving of Christ implies, and not rather see its disclosure in the words themselves? for when He said, "If any man serve me, let him follow me," He wished it to be understood just as if He had said, If any man doth not follow me, he serveth me not. And those, therefore, are the servants of Jesus Christ who seek not their own things, but the things that are Jesus Christ's.[2] For "let him follow me" is just this: Let him walk in my ways, and not in his own; as it is written elsewhere, "He that saith he abideth in Christ, ought himself also so to walk, even as He walked."[3] For he ought, if supplying food to the hungry, to do it in the way of mercy and not of boasting, seeking therein nothing else but the doing of good, and not letting his left hand know what his right hand doeth;[4] in other words, that all thought of self-seeking should be utterly estranged from a work of charity. He that serveth in this way serveth Christ, and will have it rightly said to him, "Inasmuch as ye did it unto one of the least of those who are mine, ye did it unto me."[5] And thus doing not only those acts of mercy that pertain to the body, but every good work, for the sake of Christ (for then will all be good, because "Christ is the end of the law for righteousness to every one that believeth"[6]), he is Christ's servant even to that work of special love, which is to lay down his life for the brethren, for that were to lay it down also for Christ. For this also will He say hereafter in behalf of His members: Inasmuch as ye did it for these, ye have done it for me. And certainly it was in reference to such a work that He was also pleased to make and to style Himself a servant, when He says, "Even as the Son of man came not to be ministered unto [served], but to minister [serve], and to lay down His life for many."[7] Every one, therefore, is the

[1] Chap. xiii. 27, 29. [2] Phil. ii. 21. [3] 1 John ii. 6. [4] Matt. vi. 3.
[5] Matt. xxv. 40. [6] Rom. x. 4. [7] Matt. xx. 28.

servant of Christ in the same way as Christ also is a servant. And he that serveth Christ in this way will be honoured by His Father with the signal honour of being with His Son, and having nothing wanting to his happiness for ever.

13. Accordingly, brethren, when you hear the Lord saying, "Where I am, there shall also my servant be," do not think merely of good bishops and clergymen. But be yourselves also in your own way serving Christ, by good lives, by giving alms, by preaching His name and doctrine as you can; and every father of a family also, be acknowledging in this name the affection he owes as a parent to his family. For Christ's sake, and for the sake of life eternal, let him be warning, and teaching, and exhorting, and correcting all his household; let him show kindliness, and exercise discipline; and so in his own house he will be filling an ecclesiastical and kind of episcopal office, and serving Christ, that he may be with Him for ever. For even that noblest service of suffering has been rendered by many of your class; for many who were neither bishops nor clergy, but young men and virgins, those advanced in years with those who were not, many married persons both male and female, many fathers and mothers of families, have served Christ even to the laying down of their lives in martyrdom for His sake, and have been honoured by the Father in receiving crowns of exceeding glory.

TRACTATE LII.

CHAPTER XII. 27-36.

1. AFTER the Lord Jesus Christ, in the words of yesterday's lesson, had exhorted His servants to follow Him, and had predicted His own passion in this way, that unless a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; and also had stirred up those who wished to follow Him to the kingdom of heaven, to hate their life in this world if their thought was to keep it unto life eternal,—He again toned down His own feelings to our infirmity, and says, where our lesson today commenced, "Now is my soul [1] troubled." Whence, Lord, was Thy soul troubled? He had, indeed, said a little before, "He that hateth his life [soul] [1] in this world shall keep it unto life eternal." Dost thou then love thy life in this world, and is thy soul troubled as the hour approacheth when thou shalt leave this world? Who would dare affirm this of the soul [life] of the Lord? We rather it was whom He transferred unto Himself; He took us into His own person as our Head, and assumed the feelings of His members; and so it was not by any others He was troubled, but, as was said of Him when He raised Lazarus, "He was troubled in Himself." [2] For it behoved the one Mediator between God and men, the man Christ

[1] The word "anima" used here, and frequently elsewhere, and corresponding to the Greek ψυχή, denotes "human life," in reference to its internal principle or substance; and differs from "vita" (Gr. ζωή), as in the words following above, "unto eternal life" (vitam), which expresses rather the general idea of life in its existence, aggregate qualities, and duration. Our English word "soul," which best corresponds with "anima," is, however, more restricted in the idea which it popularly suggests; and hence, as in our English version of the Scriptures, the apparent confusion, which is unavoidable, in translating "anima" sometimes by "soul" and sometimes by "life."—TR.

[2] Chap. xi. 33: literally, as in margin of English Bible, "He troubled Himself."

Jesus, just as He has lifted us up to the heights of heaven, to descend with us also into the lowest depths of suffering.

2. I hear Him saying a little before, "The hour cometh that the Son of man should be glorified: if a corn of wheat die, it bringeth forth much fruit." I hear this also, "He that hateth his life in this world shall keep it unto life eternal." Nor am I permitted merely to admire, but commanded to imitate, and so, by the words that follow, "If any man serve me, let him follow me; and where I am, there shall also my servant be," I am all on fire to despise the world, and in my sight the whole of this life, however lengthened, becomes only a vapour; in comparison with my love for eternal things, all that is temporal has lost its value with me. And now, again, it is my Lord Himself, who by such words has suddenly transported me from the weakness that was mine to the strength that was His, that I hear saying, "Now is my soul troubled." What does it mean? How biddest Thou my soul follow Thee if I behold Thine own troubled? How shall I endure what is felt to be heavy by strength so great? What is the kind of foundation I can seek if the Rock is giving way? But methinks I hear in my own thoughts the Lord giving me an answer, saying, Thou shalt follow me the better, because it is to aid thy power of endurance that I thus interpose. Thou hast heard, as addressed to thyself, the voice of my fortitude; hear in me the voice of thy infirmity: I supply strength for thy running, and I check not thy hastening, but I transfer to myself thy causes for trembling, and I pave the way for thy marching along. O Lord our Mediator, God above us, man for us, I own Thy mercy! For because Thou, who art so great, art troubled through the goodwill of Thy love, Thou preservest, by the richness of Thy comfort, the many in Thy body who are troubled by the continual experience of their own weakness, from perishing utterly in their despair.

3. In a word, let the man who would follow, learn the road by which he must travel. Perhaps an hour of terrible trial has come, and the choice is set before thee either to do iniquity or endure suffering; the weak soul is troubled, on whose behalf the invincible soul [of Jesus] was voluntarily troubled: set then the will of God before thine own. For notice what is immedi-

ately subjoined by thy Creator and thy Master, by Him who made thee, and became Himself for thy teaching that which He made; for He who made man was made man, but He remained still the unchangeable God, and transplanted manhood into a better condition. Listen, then, to what He adds to the words, "Now is my soul troubled." "And what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name." He has taught thee here what to think of, what to say, on whom to call, in whom to hope, and whose will, as sure and divine, to prefer to thine own, which is human and weak. Imagine Him not, therefore, as losing aught of His own exalted position in wishing thee to rise up out of the depths of thy ruin. For He thought it meet also to be tempted by the devil, by whom otherwise He would never have been tempted, just as, had He not been willing, He would never have suffered; and the answers He gave to the devil are such as thou also oughtest to use in times of temptation.[1] And He, indeed, was tempted, but not endangered, that He might show thee, when in danger through temptation, how to answer the tempter, so as not to be carried away by the temptation, but to escape its danger. But when He here said, "Now is my soul troubled;" and also when He says, "My soul is sorrowful, even unto death;" and "Father, if it be possible, let this cup pass from me;" He assumed the infirmity of man, to teach him, when thereby saddened and troubled, to say what follows: "Nevertheless, Father, not as I will, but as Thou wilt."[2] For thus it is that man is turned from the human to the divine, when the will of God is preferred to his own. But to what do the words "Glorify Thy name" refer, but to His own passion and resurrection? For what else can it mean, but that the Father should thus glorify the Son, who in like manner glorifieth His own name in the similar sufferings of His servants? Hence it is recorded of Peter, that for this cause He said concerning him, "Another shall gird thee, and carry thee whither thou wouldest not," because He intended to signify "by what death he should glorify God."[3] Therefore in him, too, did God glorify His name, because thus also does He glorify Christ in His members.

[1] Matt. iv. 1-10. [2] Matt. xxvi. 38, 39. [3] Chap. xxi. 18, 19.

4. "Then came there a voice from heaven, [saying], I have both glorified it, and will glorify it again." "I have both glorified it," before I created the world, "and I will glorify it again," when He shall rise from the dead and ascend into heaven. It may also be otherwise understood. "I have both glorified it,"—when He was born of the Virgin, when He exercised miraculous powers; when the Magi, guided by a star in the heavens, bowed in adoration before Him; when He was recognised by saints filled with the Holy Spirit; when He was openly proclaimed by the descent of the Spirit in the form of a dove, and pointed out by the voice that sounded from heaven; when He was transfigured on the mount; when He wrought many miracles, cured and cleansed multitudes, fed so vast a number with a very few loaves, commanded the winds and the waves, and raised the dead;—"and I will glorify it again;" when He shall rise from the dead; when death shall have no longer dominion over Him; and when He shall be exalted over the heavens as God, and His glory over all the earth.

5. "The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of me, but for your sakes." He thereby showed that the voice made no intimation to Him of what He already knew, but to those who needed the information. And just as that voice was uttered by God, not on His account, but on that of others, so His soul was troubled, not on His own account, but voluntarily for the sake of others.

6. Look at what follows: "Now," He says, "is the judgment of the world." What, then, are we to expect at the end of time? But the judgment that is looked for in the end will be the judging of the living and the dead, the awarding of eternal rewards and punishment. Of what sort, then, is the judgment now? I have already, in former lessons, as far as I could, put you in mind, beloved, that there is a judgment spoken of, not of condemnation, but of discrimination;[1] as it it is written, "Judge me, O God, and plead [discern, discriminate] my cause against an unholy nation."[2] And many are the judgments of God; as it is said in the psalm, "Thy judg-

[1] Or, discernment, "discretio;" see Tract. XLIII. sec. 9. [2] Ps. xliii. 1.

ments are a great deep."[1] And the apostle also says, "O the depth of the riches of the wisdom and the knowledge of God! how unsearchable are His judgments!"[2] To such judgments does that spoken of here by the Lord also belong, "Now is the judgment of this world;" while that judgment in the end is reserved, when the living and the dead shall at last be judged. The devil, therefore, had possession of the human race, and held them by the written bond of their sins as criminals amenable to punishment; he ruled in the hearts of unbelievers, and, deceiving and enslaving them, seduced them to forsake the Creator and give worship to the creature; but by faith in Christ, which was confirmed by His death and resurrection, and, by His blood, which was shed for the remission of sins, thousands of believers are delivered from the dominion of the devil are united to the body of Christ, and under this great head are made by His one Spirit to spring up into new life as His faithful members. This it was that He called the judgment, this righteous separation, this expulsion of the devil from His own redeemed.

7. Attend, in short, to His own words. For just as if we had been inquiring what He meant by saying, "Now is the judgment of the world," He proceeded to explain it when He says, "Now shall the prince of this world be cast out." What we have thus heard was the kind of judgment He meant. Not that one, therefore, which is yet to come in the end, when the living and dead shall be judged, some of them set apart on His right hand, and the others on His left; but that judgment by which "the prince of this world shall be cast out." In what sense, then, was he within, and whither did He mean that he was to be cast out? Was it this: That he was in the world, and was cast forth beyond its boundaries? For had He been speaking of that judgment which is yet to come in the end, some one's thoughts might have turned to that eternal fire into which the devil is to be cast with his angels, and all who belong to him;—that is, not naturally, but through moral delinquency; not because he created or begat them, but because he persuaded and kept hold of them: some one, therefore, might have thought that that eternal fire was outside the

[1] Ps. xxxvi. 6. [2] Rom. xi. 33.

world, and that this was the meaning of the words, "he shall be cast out." But as He says, "Now is the judgment of this world," and in explanation of His meaning, adds, "Now shall the prince of this world be cast out," we are thereby to understand what is now being done, and not what is to be, so long afterwards, at the last day. The Lord, therefore, foretold what He knew, that after His own passion and glorification many nations throughout the whole world, in whose hearts the devil was an inmate, would become believers, and the devil, when thus renounced by faith, is cast out.

8. But some one says, Was he then not cast out of the hearts of the patriarchs and prophets, and the righteous of olden time? Certainly he was. How, then, is it said, "Now he shall be cast out"? How else can we think of it, but that what was then done in the case of a very few individuals, was now foretold as speedily to take place in many and mighty nations? Just as also that other saying, "For the Spirit was not yet given, because that Jesus was not yet glorified,"[1] may suggest a similar inquiry, and find a similar solution. For it was not without the Holy Spirit that the prophets predicted the events of the future; nor was it so that the aged Simeon and the widowed Anna knew by the Holy Spirit the infant Lord;[2] and that Zacharias and Elisabeth uttered by the Holy Spirit so many predictions concerning Him, when He was not yet born, but only conceived.[3] But "the Spirit was not yet given;" that is, with that abundance of spiritual grace which enabled those assembled together to speak in every language,[4] and thus announce beforehand in the language of every nation the Church of the future: and so by this spiritual grace it was that nations were gathered into congregations, sins were pardoned far and wide, and thousands of thousands were reconciled unto God.

9. But then, says some one, since the devil is thus cast out of the hearts of believers, does he now tempt none of the faithful? Nay, verily, he does not cease to tempt. But it is one thing to reign within, another to assail from without; for in like manner the best fortified city is sometimes attacked by

[1] Chap. vii. 39.
[2] Luke ii. 25–38.
[3] Luke i. 41–45, 67–79.
[4] Acts ii. 4–6.

an enemy without being taken. And if some of his arrows are discharged, and reach us, the apostle reminds us how to render them harmless, when he speaks of the breastplate and the shield of faith.[1] And if he sometimes wounds us, we have the remedy at hand. For as the combatants are told, "These things I write unto you, that ye sin not:" so those who are wounded have the sequel to listen to, "And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins."[2] And what do we pray for when we say, "Forgive us our debts," but for the healing of our wounds? And what else do we ask, when we say, "Lead us not into temptation,"[3] but that he who thus lies in wait for us, or assails us from without, may fail on every side to effect an entrance, and be unable to overcome us either by fraud or force? Nevertheless, whatever engines of war he may erect against us, so long as he has no more a place in the heart that faith inhabits, he is cast out. But "except the Lord keep the city, the watchman waketh but in vain."[4] Presume not, therefore, about yourselves, if you would not have the devil, who has once been cast out, to be recalled within.

10. On the other hand, let us be far from supposing that the devil is called in any such way the prince of the world, as that we should believe him possessed of power to rule over the heaven and the earth. The world is so spoken of in respect of wicked men, who have overspread the whole earth; just as a house is spoken of in respect to its inhabitants, and we accordingly say, It is a good house, or a bad house; not as finding fault with, or approving of, the erection of walls and roofs, but the morals either of the good or the bad within it. In a similar way, therefore, it is said, "The prince of this world;" that is, the prince of all the wicked who inhabit this world. The world is also spoken of in respect to the good, who in like manner have overspread the whole earth; and hence the apostle says, "God was in Christ, reconciling the world unto Himself."[5] These are they out of whose hearts the prince of this world is ejected.

[1] 1 Thess. v. 8. [2] 1 John ii. 1, 2. [3] Matt. vi. 12, 13.
[4] Ps. cxxvii. 1. [5] 2 Cor. v. 19.

11. Accordingly, after saying, "Now shall the prince of this world be cast out," He added, "And I, if I be lifted up from the earth, will draw all things[1] after me." And what "all" is that, but those out of which the other is ejected? But He did not say, All men, but "all things;" for all men have not faith.[2] And, therefore, He did not allude to the totality of men, but to the creature in its personal integrity, that is, to spirit, and soul, and body; or all that which makes us the intelligent, living, visible, and palpable beings we are. For He who said, "Not a hair of your head shall perish,"[3] is He who draweth all things after Him. Or if by "all things" it is men that are to be understood, we can speak of all things that are foreordained to salvation: of all which He declared, when previously speaking of His sheep, that not one of them would be lost.[4] And of a certainty all classes of men, both of every language and every age, and all grades of rank, and all diversities of talents, and all the professions of lawful and useful arts, and all else that can be named in accordance with the innumerable differences by which men, save in sin alone, are mutually separated, from the highest to the lowest, and from the king to the beggar, "all," He says, "will I draw after me;" that He may be their head, and they His members. But this will be, He adds, "if I be lifted up from the earth," that is, when I am lifted up; for He has no doubt of the future accomplishment of that which He came to fulfil. He here alludes to what He said before: "But if the corn of wheat die, it bringeth forth much fruit." For what else did He signify by His lifting up, than His suffering on the cross? an explanation which the evangelist himself has not omitted; for he has appended the words, "And this He said signifying what death He should die."

12. "The people answered Him, We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? And who is this Son of man?" It had stuck to their memory that the Lord was

[1] There are here two readings in the Greek MSS., πάντας (all men), and πάντα (all things), of which the former seems now the better approved; but the latter is that adopted by Augustine and the Vulgate.—TR.

[2] 2 Thess. iii. 2. [3] Luke xxi. 18. [4] Chap. x. 28.

constantly calling Himself the Son of man. For, in the passage before us, He does not say, If the Son of man be lifted up from the earth; but had called Himself so before, in the lesson which was read and expounded yesterday, when those Gentiles were announced who desired to see Him: "The hour is come that the Son of man should be glorified" (ver. 23). Retaining this, therefore, in their minds, and understanding what He now said, "When I am lifted up from the earth," of the death of the cross, they inquired of Him, and said, "We have heard out of the law that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? who is this Son of man?" For if it is Christ, He, they say, abideth for ever; and if He abideth for ever, how shall He be lifted up from the earth, that is, how shall He die through the suffering of the cross? For they understood Him to have spoken of what they themselves were meditating to do. And so He did not dissipate for them the obscurity of such words by imparting wisdom, but by stimulating their conscience.

13. "Then said Jesus unto them, Yet a little[1] light is in you." And by this it is you understand that Christ abideth for ever. "Walk, then, while ye have the light, lest darkness come upon you." Walk, draw near, come to the full understanding that Christ shall both die and shall live for ever; that He shall shed His blood to redeem us, and ascend on high to carry His redeemed along with Him. But darkness will come upon you, if your belief in Christ's eternity is of such a kind as to refuse to admit in His case the humiliation of death. "And he that walketh in darkness knoweth not whither he goeth." So may he stumble on that stone of stumbling and rock of offence which the Lord Himself became to the blinded Jews: just as to those who believed, the stone which the builders despised was made the head of the corner.[2] Hence, they thought Christ unworthy of their belief; because in their impiety they treated His dying with contempt, they ridiculed the idea of His being slain: and yet it was the very death of the grain of corn that was to lead to its own multiplication, and the lifting up of one who was drawing all things after Him. "While ye have the light," He adds,

[1] "Modicum lumen." [2] 1 Pet. ii. 6–8.

"believe in the light, that ye may be the children of light." While you have possession of some truth that you have heard, believe in the truth, that you may be born again in the truth.

14. "These things spake Jesus, and departed, and did hide Himself from them." Not from those who had begun to believe and to love Him, nor from those who had come to meet Him with branches of palm trees and songs of praise; but from those who saw and hated Him, for they saw Him not, but only stumbled on that stone in their blindness. But when Jesus hid Himself from those who desired to slay Him (as you need from forgetfulness to be often reminded), He had regard to our human weakness, but derogated not in aught from His own authority.

TRACTATE LIII.

CHAPTER XII. 37–43.

1. WHEN our Lord Christ, foretelling His own passion, and the fruitfulness of His death in being lifted up on the cross, said that He would draw all [things] after Him; and when the Jews, understanding that He spake of His death, put to Him the question how He could speak of death as awaiting Him, when they heard out of the law that Christ abideth for ever; He exhorted them, while still they had in them the little light, which had so taught them that Christ was eternal, to walk, to make themselves acquainted with the whole subject, lest they should be overtaken with darkness. And, when He had said this, He hid Himself from them. With these points you have been made acquainted in former Lord's day lessons and discourses.

2. The evangelist thereafter brings forward what has formed the brief subject of to-day's reading, and says, "But though He had done so many miracles before them, yet they believed not on Him: that the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Where he makes it sufficiently plain that the Son of God is Himself the arm of the Lord; not that the person of God the Father is determined by the shape of human flesh, and that the Son is attached to Him as a member of His body; but because all things were made by Him, and therefore He is designated the arm of the Lord. For as it is with thine arm that thou workest, so the Word of God is styled His arm; because by the Word He elaborated the world. For why does a man, in order to do some work, stretch forth his arm, but because the doing of it does not straightway follow his word? And if he was endowed with such pre-eminent power that

what he said was done without any movement of his body, then would his word be his arm. But the Lord Jesus, the only-begotten Son of God the Father, as He is no mere member of the Father's body, so is He no mere thinkable, and audible, and transitory word; for, as all things were made by Him, He was the Word of God.

3. When, therefore, we hear that the Son of God is the arm of God the Father, let no carnal custom raise its distracting din in our ears; but as far as His grace enables us, let us think of that power and wisdom of God by which all things were made. Surely such an arm as that is neither held out by stretching, nor drawn in by contracting it. For He is not one and the same with the Father, but He and the Father are one; and as equal with the Father, He is in all respects complete, as well as the Father: so that no room is left open for the abominable error of those who assert that the Father alone exists, but according to the difference of causes is Himself sometimes called the Son, sometimes the Holy Spirit; and so also from these words may venture to say, See, you perceive that the Father alone exists, if the Son is His arm: for a man and his arm are not two persons, but one. Not understanding nor considering how words are transferred from one thing to another, on account of some mutual likeness, even in our daily forms of speech about things the most familiar and visible; and how much the more must it be so, in order that things ineffable may find some sort of expression in our speech, things which, as they really exist, cannot be expressed in words at all? For even one man styles another his arm, by whom he is accustomed to transact his business: and if he is deprived of him, he says in his grief, I have lost my arm; and to him who has taken him away, he says, You have deprived me of my arm. Let them understand, then, the sense in which the Son is termed the arm of the Father, as that by which the Father hath executed all His works; that they may not, by failing to understand this, and continuing in the darkness of their error, resemble those Jews of whom it was said, "And to whom hath the arm of the Lord been revealed?"

4. And here we meet with the second question, to treat of which, indeed, in any adequate manner, to investigate all its

mysterious windings, and throw them open to the light in a befitting way, I think within the scope neither of my own powers, nor of the shortness of the time, nor of your capacity. Yet, as we cannot allow ourselves so far to disappoint your expectations as to pass on to other topics without saying something on this, take what we shall be able to offer you: and wherein we fail to satisfy your expectations, ask the increase of Him who appointed us to plant and to water; for, as the apostle saith, "Neither is he that planteth anything, nor he that watereth; but God that giveth the increase."[1] There are some, then, who mutter among themselves, and sometimes speak out when they can, and even break forth into turbulent debate, saying: What did the Jews do, or what fault was it of theirs, if it was a necessity "that the saying of Isaiah the prophet should be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" To whom our answer is, that the Lord, in His foreknowledge of the future, foretold by the prophet the unbelief of the Jews; He foretold it, but did not cause it. For God does not compel any one to sin simply because He knows already the future sins of men. For He foreknew sins that were theirs, not His own; sins that were referable to no one else, but to their own selves. Accordingly, if what He foreknew as theirs is not really theirs, then had He no true foreknowledge: but as His foreknowledge is infallible, it is doubtless no one else, but they themselves, whose sinfulness God foreknew, that are the sinners. The Jews, therefore, committed sin, with no compulsion to do so on His part, to whom sin is an object of displeasure; but He foretold their committing of it, because nothing is concealed from His knowledge. And accordingly, had they wished to do good instead of evil, they would not have been hindered; but in this which they were to do they were foreseen of Him who knows what every man will do, and what He is yet to render unto such an one according to his work.

5. But the words of the Gospel also, that follow, are still more pressing, and start a question of more profound import: for He goes on to say, "Therefore they could not believe, be-

[1] 1 Cor. iii. 7.

cause that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." For it is said to us: If they could not believe, what sin is it in man not to do what he cannot do? and if they sinned in not believing, then they had the power to believe, and did not use it. If, then, they had the power, how says the Gospel, "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart;" so that (which is of grave import) to God Himself is referred the cause of their not believing, inasmuch as it is He who "hath blinded their eyes, and hardened their heart"? For what is thus testified to in the prophetical Scriptures, is at least not spoken of the devil, but of God. For were we to suppose it said of the devil, that he "hath blinded their eyes, and hardened their heart;" we have to undertake the task of being able to show what blame was theirs in not believing, of whom it is said, "they could not believe." And then, what reply shall we give touching another testimony of this very prophet, which the Apostle Paul has adopted, when he says: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of remorse, eyes that they should not see, and ears that they should not hear, unto this day"?[1]

6. Such, as you have just heard, brethren, is the question that comes before us, and you can perceive how profound it is; but we shall give what answer we can. "They could not believe," because that Isaiah the prophet foretold it; and the prophet foretold it because God foreknew that such would be the case. But if I am asked why they could not, I reply at once, because they would not; for certainly their depraved will was foreseen by God, and foretold through the prophet by Him from whom nothing that is future can be hid. But the prophet, sayest thou, assigns another cause than that of their will. What cause does the prophet assign? That "God hath given them the spirit of remorse, eyes that they should not

[1] Rom. xi. 7; Isa. vi. 10: "spirit of *remorse*," as in margin of English Bible, where the text has "*blindness*."—TR.

see, and ears that they should not hear; and hath blinded their eyes, and hardened their heart." This also, I reply, their will deserved. For God thus blinds and hardens, simply by letting alone and withdrawing His aid: and God can do this by a judgment that is hidden, although not by one that is unrighteous. This is a doctrine which the piety of the God-fearing ought to preserve unshaken and inviolable in all its integrity: even as the apostle, when treating of the same intricate question, says, "What shall we say then? is there unrighteousness with God? God forbid." [1] If, then, we must be far from thinking that there is unrighteousness with God, this only can it be, that, when He giveth His aid, He acteth mercifully; and, when He withholdeth it, He acteth righteously: for in all He doeth, He acteth not rashly, but in accordance with judgment. And still further, if the judgments of the saints are righteous, how much more those of the sanctifying and justifying God? They are therefore righteous, although hidden. Accordingly, when questions of this sort come before us, why one is dealt with in such a way, and another in such another way; why this one is blinded by being forsaken of God, and that one is enlightened by the divine aid vouchsafed to him: let us not take upon ourselves to pass judgment on the judgment of so mighty a judge, but tremblingly exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" [2] As it is also said in the psalm, "Thy judgments are as a great deep." [3]

7. Let not then, brethren, the expectations of your Charity drive me to attempt the task of penetrating into such a deep, of sounding such an abyss, of searching into what is unsearchable. I own my own little measure of ability, and I think I have some perception of yours also, as equally small. This is too high for my stature, and too strong for my strength; and for yours also, I think. Let us, therefore, listen together to the admonition and to the words of Scripture: "Seek not out the things that are too high for thee, neither search the things that are above thy strength." [4] Not that such things

[1] Rom. ix. 14.
[2] Rom. xi. 33.
[3] Ps. xxxvi. 6.
[4] Eccles. iii. 22 (21).

are forbidden us, since the divine Master saith, "There is nothing hid that shall not be revealed:"[1] but if we walk up to the measure of our present attainments, then, as the apostle tells us, not only what we know not and ought to know, but also if we are minded to know anything else, God will reveal even this unto us.[2] But if we have reached the pathway of faith, let us keep to it with all constancy: let it be our guide to the chamber of the King, in whom are hid all the treasures of wisdom and knowledge.[3] For it was in no spirit of grudging that the Lord Jesus Christ Himself acted towards those great and specially chosen disciples of His, when He said, "I have many things to say unto you, but ye cannot bear them now."[4] We must be walking, making progress, and growing, that our hearts may become fit to receive the things which we cannot receive at present. And if the last day shall find us sufficiently advanced, we shall then learn what here we were unable to know.

8. If, however, any one considers himself able, and has confidence enough, to give a clearer and better exposition of the question before us, God forbid that I should not be still more ready to learn than to teach. Only let no one dare to defend the freedom of the will in any such way as to attempt depriving us of the prayer that says, "Lead us not into temptation;" and, on the other hand, let no one deny the freedom of the will, and so venture to find an excuse for sin. But let us give heed to the Lord, both in commanding and in offering His aid; in both telling us our duty, and assisting us to discharge it. For some He hath let be lifted up to pride through an overweening trust in their own wills, while others He hath let fall into carelessness through a contrary excess of distrust. The former say: Why do we ask God not to let us be overcome by temptation, when it is all in our own power? The latter say: Why should we try to live well, when the power to do so is in the hands of God? O Lord, O Father, who art in heaven, lead us not into any of these temptations; but "deliver us from evil!"[5] Listen to the Lord, when He says, "I have prayed for thee, Peter, that thy faith fail not;"[6] that

[1] Matt. x. 26. [2] Phil. iii. 15, 16. [3] Col. ii. 3.
[4] Chap. xvi. 12. [5] Matt. vi. 13. [6] Luke xxii. 32.

we may never think of our faith as so lying in our free will that it has no need of the divine assistance. Let us listen also to the evangelist, when he says, "He hath given them power to become the sons of God;"[1] that we may not imagine it as altogether beyond our own power that we believe: but in both let us acknowledge His beneficent acting. For, on the one side, we have to give Him thanks that the power is bestowed; and on the other, to pray that our own little strength may not utterly fail. It is this very faith that worketh by love,[2] according to the measure thereof that the Lord hath given to every man;[3] that he that glorieth may glory, not in himself, but in the Lord.[4]

9. It is no wonder, then, that they could not believe, when such was their pride of will, that, being ignorant of the righteousness of God, they wished to establish their own: as the apostle says of them, "They have not submitted themselves unto the righteousness of God."[5] For it was not by faith, but as it were by works, that they were puffed up; and blinded by this very self-elation, they stumbled against the stone of stumbling. And so it is said, "they could not," by which we are to understand that they would not; in the same way as it was said of the Lord our God, "If we believe not, yet He abideth faithful, He cannot deny Himself."[6] It is said of the Omnipotent, "He cannot." And so, just as it is a commendation of the divine will that the Lord "cannot deny Himself," that they "could not believe" is a fault chargeable on the will of man.

10. And, look you! so also say I, that those who have such lofty ideas of themselves as to suppose that so much must be attributed to the powers of their own will, that they deny their need of the divine assistance in order to a righteous life, cannot believe on Christ. For the mere syllables of Christ's name, and the Christian sacraments, are of no profit, where faith in Christ is itself resisted. For faith in Christ is to believe in Him that justifieth the ungodly;[7] to believe in the Mediator, without whose interposition we cannot be reconciled unto God; to believe in the Saviour, who came to seek

[1] Chap. i. 12. [2] Gal. v. 6. [3] Rom. xii. 3. [4] 1 Cor. i. 31.
[5] Rom. x. 3. [6] 2 Tim. ii. 13. [7] Rom. iv. 5.

and to save that which was lost;[1] to believe in Him who said, "Without me ye can do nothing."[2] Because, then, being ignorant of that righteousness of God that justifieth the ungodly, he wishes to set up his own to satisfy the minds of the proud, such a man cannot believe on Christ. And so, those Jews "could not believe:" not that men cannot be changed for the better; but so long as their ideas run in such a direction, they cannot believe. Hence they are blinded and hardened; for, denying the need of divine assistance, they are not assisted. God foreknew this regarding these Jews who were blinded and hardened, and the prophet by His Spirit foretold it.

11. But when he added, "And they should be converted, and I should heal them," is there a "not" to be understood, that is, they should *not* be converted, connecting it with the clause before, where it is said, "that they should not see with their eyes and understand with their heart;" for here also it is certainly meant, "and should not understand"? For conversion itself is likewise a gift of His grace, as when it is said to Him, "Turn us, O God of Hosts."[3] Or may it be that we are to understand this also as actually taking place through the merciful experience of the divine method of healing, [namely this,] that, being of proud and perverse wills, and wishing to establish their own righteousness, they were left alone for the very purpose of being blinded; and thus blinded in order that they might stumble on the stone of stumbling, and have their faces filled with shame; and so, being thus humbled, might seek the name of the Lord, and no longer a righteousness of their own, that inflated their pride, but the righteousness of God, that justifieth the ungodly? For this very way turned out to the good of many of them, who were afterwards filled with remorse for wickedness, and believed on Christ; and on whose behalf He Himself had put up the prayer, "Father, forgive them, for they know not what they do."[4] And it is of that ignorance of theirs also that the apostle says, "I bear them record that they have a zeal of God, but not according to knowledge:" for he then goes on also to add, "For they, being ignorant of God's righteousness, and seeking

[1] Luke xix. 10. [2] Chap. xv. 5. [3] Ps. lxxx. 7. [4] Luke xxiii. 34.

to establish their own righteousness, have not submitted themselves unto the righteousness of God." [1]

12. "These things said Isaiah, when he saw His glory, and spake of Him." What Isaiah saw, and how it refers to Christ the Lord, are to be read and learned in his book. For he saw Him, not as He is, but in some symbolical way to suit the form that the vision of the prophet had itself to assume. For Moses likewise saw Him, and yet we find him saying to Him whom he saw, "If I have found grace in Thy sight, show me now Thyself, that I may clearly see Thee;" [2] for he saw Him not as He is. But the time when this shall yet be our experience, that same Saint John the Evangelist tells us in his Epistle: "Dearly beloved, [now] are we the sons of God; and it hath not yet become manifest what we shall be: because we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." [3] He might have said "for we shall see Him," without adding "as He is;" but because he knew that He was seen of some of the fathers and prophets, but not as He is, therefore after saying "we shall see Him," he added "as He is." And be not deceived, brethren, by any of those who assert that the Father is invisible, and the Son visible. This assertion is made by those who think that the latter is a creature, and whose understanding runs not in harmony with the words, "I and my Father are one." [4] Accordingly, as respects the form of God wherein He is equal with the Father, the Son also is invisible: but, in order to be seen of men, He assumed the form of a servant, and being made in the likeness of men,[5] became visible to man. He showed Himself, therefore, even before His incarnation, to the eyes of men, as it pleased Him, in the creature-form at His command, but not as He is. Let us be purifying our hearts by faith, that we may be prepared for that ineffable and, so to speak, invisible vision. For "blessed are the pure in heart; for they shall see God." [6]

13. "Nevertheless among the chief rulers also many believed on Him; but, because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue: for

[1] Rom. x. 2, 3. [2] Ex. xxxiii. 13. [3] 1 John iii. 2.
[4] Chap. x. 30. [5] Phil. ii. 7. [6] Matt. v. 8.

they loved the glory of men more than the glory of God." See how the evangelist marked and disapproved of some, who yet, he said, believed on Him: who, if ever they did advance through this gateway of faith, would thereby also overcome that love of human glory which had been overcome by the apostle, when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [1] For to this end also did the Lord Himself, when derided by the madness of human pride and impiety, fix His cross on the foreheads of those who believed on Him, on that which is in a manner the abode of modesty, that faith may learn not to blush at His name, and love the glory of God more than the glory of men.

[1] Gal. vi. 14.

TRACTATE LIV.

CHAPTER XII. 44–50.

1. WHILST our Lord Jesus Christ was speaking among the Jews, and giving so many miraculous signs, some believed who were foreordained to eternal life, and whom He also called His sheep; but some did not believe, and could not believe, because that, by the mysterious yet not unrighteous judgment of God, they had been blinded and hardened, because forsaken of Him who resisteth the proud, but giveth grace unto the humble.[1] But of those who believed, there were some whose confession went so far, that they took branches of palm trees, and met Him as He approached, turning in their joy that very confession into a service of praise: while there were others, belonging to the chief rulers, who had not the boldness to confess their faith, lest they should be put out of the synagogue; and whom the evangelist has branded with the words, that "they loved the praise of men more than the praise of God" (ver. 43). Of those also who did not believe, there were some who would afterwards believe, and whom He foresaw, when He said, "When ye have lifted up the Son of man, then shall ye acknowledge that I am He:"[2] but there were some who would remain in the same unbelief, and be imitated by the Jewish nation of the present day, which, being shortly afterwards crushed in war, according to the prophetic testimony which was written concerning Christ, has since been scattered almost through the whole world.

2. While matters were in this state, and His own passion was now at hand, "Jesus cried, and said," as our lesson to-day commences, "He that believeth on me, believeth not on me, but on Him that sent me; and he that seeth me, seeth Him

[1] Jas. iv. 6. [2] Chap. viii. 28.

that sent me." He had already said in a certain place, "My doctrine is not mine, but His that sent me."[1] Where we understood that He called His doctrine just what He is Himself, the Word of the Father; and in saying, "My doctrine is not mine, but His that sent me," implied this, that He was not of Himself, but had His being from another.[2] For He was God of God, the Son of the Father: but the Father is not God of God, but God, the Father of the Son. And now when He says, "He that believeth on me, believeth not on me, but on Him that sent me," how else are we to understand it, but that He appeared as man to men, while He remained invisible as God? And that none might think that He was no more than what they saw of Him, He indicated His wish to be believed on, as equal in character and rank with the Father, when He said, "He that believeth on me, believeth not on me," that is, merely on what he seeth of me, "but on Him that sent me," that is, on the Father. But he that believeth on the Father, must believe that He is the Father; and he that believeth on Him as the Father, must believe that He has a Son; and in this way, he that believeth on the Father, must believe on the Son. But let no one believe about the only-begotten Son just what they believe about those who are called the sons of God by grace and not by nature, as the evangelist says, "He gave them power to become the sons of God,"[3] and according to what the Lord Himself also mentioned, as declared in the law, "I said, Ye are gods; and all of you children of the Most High:"[4] because He said, "He that believeth on me, believeth not on me," to show that the whole extent of our faith in Christ should not be limited by His manhood. He therefore, He saith, believeth on me, who doth not believe on me merely according to what he seeth of me, but on Him that sent me: so that, believing thus on the Father, he may believe that He has a Son co-equal with Himself, and then attain to a true faith in me. For if one should think that He has sons only according to grace, who are certainly no more than His creatures, and not the Word, but those made by the Word, and that He has no Son co-equal and co-eternal with Himself,

[1] Chap. vii. 16.
[2] Tract. XXIX., "haberet a quo esset."
[3] Chap. i. 12.
[4] Chap. x. 34; Ps. lxxxii. 6.

ever born, alike incommutable, in nothing dissimilar and inferior, then he believes not on the Father who sent Him, for the Father who sent Him is no such conception as this.

3. And, accordingly, after saying, "He that believeth on me, believeth not on me, but on Him that sent me," that it might not be thought that He would have the Father so understood, as if He were the Father only of many sons regenerated by grace, and not of the only-begotten Word, His own co-equal, He immediately added, "And he that seeth me, seeth Him that sent me." Does He say here, He that seeth me, seeth not me, but Him that sent me, as He had said, "He that believeth me, believeth not on me, but on Him that sent me"? For He uttered the former of these words, that He might not be believed on merely as He then appeared, that is, as the Son of man; and the latter, that He might be believed on as the equal of the Father. He that believeth on me, believeth not merely on what He sees of me, but believeth on Him that sent me. Or, when he believeth on the Father, who begat me, His own co-equal, let him believe on me, not as he seeth me, but as [he believeth] on Him that sent me; for so far does the truth, that there is no distance between Him and me, reach, that He who seeth me, seeth Him that sent me. Certainly, Christ the Lord Himself sent His apostles, as their name implies: for as those who in Greek are called *angeli* are in Latin called *nuntii* [messengers], so the Greek *apostoli* [apostles] becomes the Latin *missi* [persons sent]. But never would any of the apostles have dared to say, "He that believeth on me, believeth not on me, but on Him that sent me;" for in no sense whatever would he say, "He that believeth on me." We believe an apostle, but we do not believe on him; for it is not an apostle that justifieth the ungodly. But to him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness.[1] An apostle might say, He that receiveth me, receiveth Him that sent me; or, He that heareth me, heareth Him that sent me; for the Lord tells them so Himself: "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me."[2] For the master is honoured in the servant, and the father in the son:

[1] Rom. iv. 5. [2] Matt. x. 40.

but then the father is as it were in the son, and the master as it were in the servant. But the only-begotten Son could rightly say, "Believe on God, and believe on me;"[1] as also what He saith here, "He that believeth on me, believeth not on me, but on Him that sent me." He did not turn away the faith of the believer from Himself, but only would not have the believer continue in the form of a servant: because every one who believeth in the Father that sent Him, straightway believeth on the Son, without whom he knoweth that the Father hath no existence as such, and thus reacheth in his faith to the belief of His equality with the Father, in conformity with the words that follow, "And he that seeth me, seeth Him that sent me."

4. Attend to what follows: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." He said in a certain place to His disciples, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; that it may give light to all that are in the house: so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven:"[2] but He did not say to them, Ye are come a light into the world, that whosoever believeth on you should not abide in darkness. Such a statement, I maintain, can nowhere be met with. All the saints, therefore, are lights, but they are illuminated by Him through faith; and every one that becomes separated from Him will be enveloped in darkness. But that Light, which enlightens them, cannot become separated from itself; for it is altogether beyond the reach of change. We believe, then, the light that has thus been lit, as the prophet or apostle: but we believe him for this end, that we may not believe on that which is itself enlightened, but, with him, on that Light which has given him light; so that we, too, may be enlightened, not by him, but, along with him, by the same Light as he. And when He saith, "That whosoever believeth on me may not abide in darkness," He makes it sufficiently manifest that all have been found by Him in a state of darkness: but that they may not abide in the darkness wherein

[1] Chap. xiv. 1. [2] Matt. v. 14–16.

they have been found, they ought to believe on that Light which hath come into the world, for thereby was the world created.

5. "And if any man," He says, "hear my words, and keep them not, I judge him not." Remember what I know you have heard in former lessons; and if any of you have forgotten, recall it: and those of you who were absent then, but are present now, hear how it is that the Son saith, "I judge him not," while in another place He says, "The Father judgeth no man, but hath committed all judgment unto the Son;"[1] namely, that thereby we are to understand, It is not now that I judge him. And why not now? Listen to the sequel: "For I am not come," He says, "to judge the world, but to save the world;" that is, to bring the world into a state of salvation. Now, therefore, is the season of mercy, afterwards will be the time for judgment: for He says, "I will sing to Thee, O Lord, of mercy and judgment."[2]

6. But see also what He says of that future judgment in the end: "He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." He says not, He that despiseth me, and receiveth not my words, I judge him not at the last day; for had He said so, I do not see how it could have been else than contradictory of that other statement, when He says, "The Father judgeth no man, but hath committed all judgment unto the Son." But when He said, "He that despiseth me, and receiveth not my words, hath one to judge him," and, for the information of those who were waiting to hear who that one was, went on to add, "The word that I have spoken, the same shall judge him in the last day," He made it sufficiently manifest that He Himself would then be the judge. For it was of Himself He spake, Himself He announced, and Himself He set forth as the gate whereby He entered as the Shepherd to His sheep. In one way, therefore, will those be judged who have never heard that word, in another way those who have heard and despised. "For as many as have sinned without law," says the apostle, "shall also perish without law; and as many as have sinned in the law, shall be judged by the law."[3]

[1] Chap. v. 22. [2] Ps. ci. 1. [3] Rom. ii. 12.

7. "For I have not," He says, "spoken of myself." He says that He has not spoken of Himself, because He is not of Himself. Of this we have frequently discoursed already; so that now, without any more instruction, we have simply to remind you of it as a truth with which you are familiar. "But the Father who sent me, He gave me a commandment what I should say, and what I should speak." We would not stay to elaborate this, did we know that we were now speaking with those with whom we have spoken on former occasions, and of these, not with all, but such only whose memories have retained what they heard: but because there are perhaps some now present who did not hear, and some in a similar condition who have forgotten what they heard, on their account let those who remember what they have heard bear with our delay. How giveth the Father a commandment to His only Son? With what words doth He speak to the Word, seeing that the Son Himself is the only-begotten Word? Could it be by an angel, seeing that by Him the angels were created? Was it by means of a cloud, which, when it gave forth its sound to the Son, gave it not on His account, as He Himself also tells us elsewhere, but for the sake of others who were needing to hear it (ver. 29)? Could it be by any sound issuing from the lips, where bodily form was wanting, and where there is no such local distance separating the Son from the Father as to admit of any intervening air, to give effect, by its percussion, to the voice, and render it audible? Let us put away all such unworthy notions of that incorporeal and ineffable subsistence. The only Son is the Word and the Wisdom of the Father, and therein *are* all the commandments of the Father. For there was no time that the Son knew not the Father's commandment, so as to make it necessary for Him to possess in course of time what He possessed not before. For what He has received from the Father, He received in being born, and was given it in being begotten. For the life He is, and life He certainly received in being born, while yet there was no antecedent time when life was wanting to His personal existence. For, on the one hand, the Father *has* life, and *is* what He has: and yet He received it not, because He is not of any one. But the Son received life as the Father's gift, of whom He is:

and so He Himself is what He has; for He has life, and is the life. Listen to Himself when He says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself."[1] Could He give it to one who was in being, and yet hitherto was destitute thereof? On the contrary, in the very begetting it was given by Him who begat the life, and so life begat the life. And to show that He begat the life equal, and not inferior to Himself, it was said, "As *He* hath life in Himself, so hath He also given to the Son to have life in Himself." He gave life; for in begetting the life, what was it He gave Him, save to be the life? And as His nativity is itself eternal, there never was a time without that Son who is the life, and never was there a time when the Son Himself was without the life; and as His nativity is eternal, so He, who was thus born, is eternal life. And so the Father gave not to the Son a commandment which He had not already; but, as I said, in the Wisdom of the Father, that is, in the Word of the Father, are laid up all the Father's commandments. And yet the commandment is said to have been given Him, because He, to whom it is thus given, is not of Himself: and to give that to the Son which He never was without, is the same in meaning as to beget that Son who never was without existence.

8. There follow the words: "And I know that His commandment is life everlasting." If, then, the Son Himself is eternal life, and the Father's commandment the same, what else is expressed than this, I am the Father's commandment? And in like manner, in what He proceeds to say, "Whatsoever I speak, even as the Father said unto me, so I speak," let us not be taking the "said unto me" as if the Father used words in speaking to the only Word, or that the Word of God needed words from God. The Father spake to the Son in the same way as He gave life to the Son; not that He knew not the one, or had not the other, but just because He was the *Son*. What, then, do the words mean, "Even as He said unto me, so I speak;" but just, I speak the truth? So the former said as the Truthful One[2] what the latter thus spake as the Truth. The Truthful begat the Truth. What, then, could He now say to the Truth? For the Truth had no imperfection

[1] Chap. v. 26. [2] Verax.

to be supplied by additional truth. He spake, therefore, to the Truth, because He begat the Truth. And in like manner the Truth Himself speaks what has been said to Him; but only to those who have understanding, and who are taught by Him as the God-begotten Truth. But that men might believe what they had not yet capacity to understand, words that were audible issued from His human lips; sounds passing rapidly away broke on the ear, and speedily completed the little term of their duration: but the truths themselves, of which the sounds are but signs, passed, as it were, into the memory of those who heard them, and have come down to us also by means of written characters as signs addressed to the eye. But it is not thus that the Truth speaks; He speaks inwardly to the souls of the intelligent; He needs no sound to instruct, but floods the mind with the light of understanding. And he, then, who in that light is able to behold the eternity of His birth, himself hears in the same way the Truth speaking, as He heard the Father telling Him what He should speak. He has awakened in us a great longing for that sweet experience of His presence within: but it is by daily growth that we acquire it; it is by walking that we grow, and it is by forward efforts we walk, so as to be able at last to attain it.

TRACTATE LV.

Chapter XIII. 1-5.

1. THE Lord's Supper, as set forth in John, must, with His assistance, be unfolded in a becoming number of Lectures, and explained with all the ability He is pleased to grant us. "Now, before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own who were in the world, He loved them unto the end." Pascha (passover) is not, as some think, a Greek noun, but a Hebrew: and yet there occurs in this noun a very suitable kind of accordance in the two languages. For inasmuch as the Greek word *paschein* means *to suffer*, therefore *pascha* has been supposed to mean suffering, as if the noun derived its name from His passion: but in its own language, that is, in Hebrew, pascha means passover;[1] because the pascha was then celebrated for the first time by God's people, when, in their flight from Egypt, they *passed over* the Red Sea.[2] And now that prophetic emblem is fulfilled in truth, when Christ is led as a sheep to the slaughter,[3] that by His blood sprinkled on our doorposts, that is, by the sign of His cross marked on our foreheads, we may be delivered from the perdition awaiting this world, as Israel from the bondage and destruction of the Egyptians;[4] and a most salutary transit we make when we pass over from the devil to Christ, and from this unstable world to His well-established kingdom. And therefore surely do we pass over to the ever-abiding God, that we may not pass away with this passing world. The apostle, in extolling God

[1] "Transitus," *transit, pass over.*—Tr.

[2] Ex. xiv. 29. A curious mistake of Augustine's to derive the name of the feast from Israel's *passing over* the Red Sea, instead of Jehovah's *passing over* the houses of the Israelites, when He smote the firstborn of Egypt! Compare Ex. xii. 11, 13, 23, 27.—Tr.

[3] Isa. liii. 7.

[4] Ex. xii. 23.

for such grace bestowed upon us, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love."[1] This name, then, of pascha, which, as I have said, is in Latin called *transitus* (pass over), is interpreted, as it were, for us by the blessed evangelist, when he says, "Before the feast of pascha, when Jesus knew that His hour was come that He should *pass* out of this world to the Father." Here you see we have both pascha and *pass*-over. Whence, and whither does He pass? Namely, "out of this world to the Father." The hope was thus given to the members in their Head, that they doubtless would yet follow Him who was "passing" before. And what, then, of unbelievers, who stand altogether apart from this Head and His members? Do not they also pass away, seeing that they abide not here always? They also do plainly pass away: but it is one thing to pass from the world, and another to pass away with it; one thing to pass to the Father, another to pass to the enemy. For the Egyptians also passed over [the sea]; but they did not pass through the sea to the kingdom, but in the sea to destruction.

2. "When Jesus knew," then, "that His hour was come that He should pass out of this world unto the Father, having loved His own who were in the world, He loved them unto the end." In order, doubtless, that they also, through that love of His, might pass from this world where they now were, to their Head who had passed hence before them. For what mean these words, "to the end," but just to Christ? "For Christ is the end of the law," says the apostle, "for righteousness to every one that believeth."[2] The end that consummates, not that consumes; the end whereto we attain, not wherein we perish. Exactly thus are we to understand the passage, "Christ our passover is sacrificed."[3] He is our end; into Him do we pass. For I see that these gospel words may also be taken in a kind of human sense, that Christ loved His own even unto death, so that this may be the meaning of "He loved them unto the end." This meaning is human, not divine:[4] for it was not merely up to this point that we were

[1] Col. i. 13. [2] Rom. x. 4. [3] 1 Cor. v. 7.

[4] That is, "applies to Christ's humanity, not His divinity."—TR.

loved by Him, who loveth us always and endlessly. God forbid that He, whose death could not end, should have ended His love at death. Even after death that proud and ungodly rich man loved his five brethren;[1] and is Christ to be thought of as loving us only till death? God forbid, beloved. He would have come in vain with a love for us that lasted till death, if that love had ended there. But perhaps the words, "He loved them unto the end," may have to be understood in this way, That He so loved them as to die for them. For this He testified when He said, "Greater love hath no man than this, that a man lay down his life for his friends."[2] We have certainly no objection that "He loved them unto the end" should be so understood, that is, it was His very love that carried Him on to death.

3. "And the supper," he says, "having taken place,[3] and the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him, [Jesus] knowing that the Father had given all things into His hands, and that He has come from God, and is going to God; He riseth from supper, and layeth aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." We are not to understand by the supper having taken place, as if it were already finished and over; for it was still going on when the Lord rose and washed His disciples' feet. For He afterwards sat down again, and gave the morsel [sop] to His betrayer, implying certainly that the supper was not yet over, or, in other words, that there was still bread on the table. Therefore, by supper having taken place, is meant that it was now ready, and laid out on the table for the use of the guests.

4. But when he says, "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him;" if one inquires, what was put into Judas' heart, it was doubtless this, "to betray Him." Such a putting [into the heart] is a spiritual suggestion: and entereth not by the ear, but through the thoughts; and thereby not in a way that is corporal, but

[1] Luke xvi. 27, 28. [2] Chap. xv. 13.

[3] "Cœna facta": δείπνου γενομένου. See Augustine's explanation below.—Tr.

spiritual. For what we call spiritual is not always to be understood in a commendatory way. The apostle knew of certain spiritual things [powers], of wickedness in heavenly places, against which he testifies that we have to maintain a struggle;[1] and there would not be spiritual wickednesses, were there not also wicked spirits. For it is from a spiritual being that spiritual things get their name. But how such things are done, as that devilish suggestions should be introduced, and so mingle with human thoughts that a man accounts them his own, how can he know? Nor can we doubt that good suggestions are likewise made by a good spirit in the same unobservable and spiritual way; but it is matter of concern to which of these the human mind yields assent, either as deservedly left without, or graciously aided by, the divine assistance. The determination, therefore, had now been come to in Judas' heart by the instigation of the devil, that the disciple should betray the Master, whom he had not learned to know as his God. In such a state had he now come to their social meal, a spy on the Shepherd, a plotter against the Redeemer, a seller of the Saviour; as such was he now come, was he now seen and endured, and thought himself undiscovered: for he was deceived about Him whom he wished to deceive. But He, who had already scanned the inward state of that very heart, was knowingly making use of one who knew it not.

5. "[Jesus] knowing that the Father has given all things into His hands." And therefore also the traitor himself: for if He had him not in His hands, He certainly could not use him as He wished. Accordingly, the traitor had been already betrayed to Him whom he sought to betray; and he carried out his evil purpose in betraying Him in such a way, that good he knew not of was the issue in regard to Him who was betrayed. For the Lord knew what He was doing for His friends, and patiently made use of His enemies: and thus had the Father given all things into His hands, both the evil for present use, and the good for the final issue. "Knowing also that He has come from God, and is going to God:" neither quitting God when He came from Him, nor us when He returned.

[1] Eph. vi. 12.

6. Knowing, then, these things, "He riseth from supper, and layeth aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." We ought, dearly beloved, carefully to mark the meaning of the evangelist; because that, when about to speak of the pre-eminent humility of the Lord, it was his desire first to commend His majesty. It is in reference to this that he says, "Jesus knowing that the Father had given all things into His hands, and that He has come from God, and is going to God." It is He, therefore, into whose hands the Father had given all things, who now washes, not the disciples' hands, but their feet; and it was just while knowing that He had come from God, and was proceeding to God, that He discharged the office of a servant, not of God the Lord, but of man. And this also is referred to by the prefatory notice he has been pleased to make of His betrayer, who was now come as such, and was not unknown to Him; that the greatness of His humility should be still further enhanced by the fact that He did not esteem it beneath His dignity to wash also the feet of one whose hands He already foresaw to be steeped in wickedness.

7. But why should we wonder that He rose from supper, and laid aside His garments, who, being in the form of God, made Himself of no reputation?[1] And why should we wonder, if He girded Himself with a towel, who took upon Him the form of a servant, and was found in the likeness of a man?[2] Why wonder, if He poured water into a basin wherewith to wash His disciples' feet, who poured His blood upon the earth to wash away the filth of their sins? Why wonder, if with the towel wherewith He was girded He wiped the feet He had washed, who with the very flesh that clothed Him laid a firm pathway for the footsteps of His evangelists? In order, indeed, to gird Himself with the towel, He laid aside the garments He wore; but when He emptied Himself [of His divine glory] in order to assume the form of a servant, He laid not down what He had, but assumed that which He had

[1] Literally, "emptied Himself," as in the Greek.—Tr.
[2] Phil. ii. 6, 7.

not before. When about to be crucified, He was indeed stripped of His garments, and when dead was wrapped in linen clothes: and all that suffering of His is our purification. When, therefore, about to suffer the last extremities [of humiliation], He here illustrated beforehand its friendly compliances; not only to those for whom He was about to endure death, but to him also who had resolved on betraying Him to death. Because so great is the beneficence of human humility, that even the Divine Majesty was pleased to commend it by His own example; for proud man would have perished eternally, had he not been found by the lowly God. For the Son of man came to seek and to save that which was lost.[1] And as he was lost by imitating the pride of the deceiver, let him now, when found, imitate the Redeemer's humility.

[1] Luke xix. 10.

TRACTATE LVI.

CHAPTER XIII. 6-10.

1. WHEN the Lord was washing the disciples' feet, "He cometh to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet?" For who would not be filled with fear at having his feet washed by the Son of God? Although, therefore, it was a piece of the greatest audacity for the servant to contradict his Lord, the creature his God; yet Peter preferred doing this to the suffering of his feet to be washed by his Lord and God. Nor ought we to think that Peter was one amongst others who so expressed their fear and refusal, seeing that others before him had suffered it to be done to themselves with cheerfulness and equanimity. For it is easier so to understand the words of the Gospel, because that, after saying, "He began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded," it is then added, "Then cometh He to Simon Peter," as if He had already washed the feet of some, and after them had now come to the first of them all. For who can fail to know that the most blessed Peter was the first of the apostles? But we are not so to understand it, that it was after some others that He came to him; but that He began with him.[1] When, therefore, He began to wash the disciples' feet, He came to him with whom He began, namely, to Peter; and then Peter took fright at what any one of them might have been frightened, and said, "Lord, dost Thou wash my feet?" What is implied in this "Thou"? and what in "my"? These are subjects for

[1] It is curious to notice how Augustine here contradicts his previous and natural explanation of the passage, in order to uphold the primacy of Peter. It looks as if here he suddenly felt that his former words were rather adverse to the notion.—TR.

thought rather than for speech; lest perchance any adequate conception the soul may have formed of such words may fail of explanation in the utterance.

2. But "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter." And not even yet, terrified as he was by the sublimity of the Lord's action, does he allow it to be done, while ignorant of its purpose; but is unwilling to see, unable to endure, that Christ should thus humble Himself to his very feet. "Thou shalt never," he says, "wash my feet." What is this "never" [*in æternum*]? I will never endure, never suffer, never permit it: that is, a thing is not done "*in æternum*" which is never done. Then the Saviour, to terrify His reluctant patient with the danger of his own salvation, says, "If I wash thee not, thou shalt have no part with me." He speaks in this way, "If I wash thee not," when He was referring only to his feet; just as it is customary to say, You are trampling on me, when it is only the foot that is trampled on. And now the other, in a perturbation of love and fear, and more frightened at the thought that Christ should be withheld from him, than even to see Him humbled at his feet, exclaims, "Lord, not my feet only, but also my hands and my head." Since this, indeed, is Thy threat, that my bodily members must be washed by Thee, not only do I no longer withhold the lowest, but I lay the foremost also at Thy disposal. Deny me not having a part with Thee, and I deny Thee not any part of my body to be washed.

3. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." Some one perhaps may be aroused at this, and say: Nay, but if he is every whit clean, what need has He even to wash his feet? But the Lord knew what He was saying, even though our weakness reach not into His secret purposes. Nevertheless, so far as He is pleased to instruct and teach us out of His law, up to the little measure of my apprehension, I would also, with His help, make some answer bearing on the depths of this question: and, first of all, I shall have no difficulty in showing that there is no self-contradiction in the manner of expression. For who may not say, as here, with the greatest

propriety, He is all clean, except[1] his feet?—although he would speak with greater elegance were he to say, He is all clean, save[1] his feet; which is equivalent in meaning. Thus, then, doth the Lord say, "He needeth not save to wash his feet, but is all clean." All, that is, except, or save[1] his feet, which he still needs to wash.

4. But what is this? what does it mean? and what is there in it we need to examine? The Lord says, The Truth declares that even he who has been washed has need still to wash his feet. What, my brethren, what think you of it? save that in holy baptism a man has all of him washed, not all save his feet, but every whit; and yet, while thereafter living in this human state, he cannot fail to tread on the ground with his feet. And thus our human feelings themselves, which are inseparable from our mortal life on earth, are like feet wherewith we are brought into sensible contact with human affairs; and are so in such a way, that if we say we have no sin, we deceive ourselves, and the truth is not in us.[2] And every day, therefore, is He who intercedeth for us[3] washing our feet: and that we, too, have daily need to be washing our feet, that is, ordering aright the path of our spiritual footsteps, we acknowledge even in the Lord's prayer, when we say, "Forgive us our debts, as we also forgive our debtors."[4] For "if," as it is written, "we confess our sins," then verily is He, who washed His disciples' feet, "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,"[5] that is, even to our feet wherewith we walk on the earth.

5. Accordingly the Church, which Christ cleanseth with the washing of water in the word, is without spot and wrinkle,[6] not only in the case of those who are taken away immediately after the washing of regeneration from the contagious influence of this life, and tread not the earth so as to make necessary the washing of their feet, but in those also who have experienced such mercy from the Lord as to be enabled to quit

[1] Of course, it is a mere elegance in the Latinity to which Augustine here refers, as between "præter pedes" and "nisi pedes," when qualifying the expression, "Mundus est totus" (he is all clean).—TR.

[2] 1 John i. 8. [3] Rom. viii. 34. [4] Matt. vi. 12.
[5] 1 John i. 9. [6] Eph. v. 26, 27.

this present life even with feet that have been washed. But although the Church be also clean in respect of those who tarry on earth, because they live righteously; yet have they need to be washing their feet, because they assuredly are not without sin. For this cause is it said in the Song of Songs, "I have washed my feet; how shall I defile them?"[1] For one so speaks when he is constrained to come to Christ, and in coming has to bring his feet into contact with the ground. But again, there is another question that arises. Is not Christ above? hath He not ascended into heaven, and sitteth He not at the Father's right hand? Does not the apostle expressly declare, "If ye, then, be risen with Christ, set your thoughts on those things which are above, where Christ is sitting on the right hand of God. Seek the things which are above, not things which are on earth"?[2] How is it, then, that to get to Christ we are compelled to tread the earth, since rather our hearts ought to be turned upwards toward the Lord, that we may be enabled to dwell in His presence? You see, brethren, the shortness of the time to-day curtails our consideration of this question. And if you perhaps fail in some measure to do so, yet I for my part see how much clearing up it requires. And therefore I beg of you to suffer it rather to be adjourned, than to be treated now in too negligent and restricted a manner; and your expectations will not be defrauded, but only deferred. For the Lord who thus makes us your debtors, will be present to enable us also to pay our debts.

[1] Song of Sol. v. 3. [2] Col. iii. 1, 2.

TRACTATE LVII.

CHAPTER XIII. 6–10 (continued), and SONG OF SOL. V. 2, 3.

IN WHAT WAY THE CHURCH SHOULD FEAR TO DEFILE HER FEET, WHILE PROCEEDING ON HER WAY TO CHRIST.

1. I HAVE not been unmindful of my debt, and acknowledge that the time of payment has now come. May He give me wherewith to pay, as He gave me cause to incur the debt. For He has given me the love, of which it is said, "Owe no man anything, but to love one another."[1] May He give also the word, which I feel myself owing to those I love. I put off your expectations till now for this reason, that I might explain as I could how it is we come to Christ along the ground, when we are commanded rather to seek the things which are above, not the things which are upon the earth.[2] For Christ is sitting above, at the right hand of the Father: but He is assuredly here also; and for that reason said also to Saul, as he was raging on the earth, "Why persecutest thou me?"[3] But the topic on which we were speaking, and which led to our entering on this inquiry, was our Lord's washing His disciples' feet, after the disciples themselves had already been washed, and needed not, save to wash their feet. And we there saw it to be understood that a man is indeed wholly washed in baptism; but while thereafter he liveth in this present world, and with the feet of his human passions treadeth on this earth, that is, in his life-intercourse with others, he contracts enough to call forth the prayer, "Forgive us our debts."[4] And thus from these also is he cleansed by Him who washed His disciples' feet,[5] and ceaseth not to make intercession for us.[6] And here occurred the words of the Church in the Song of Songs, when she saith, "I have washed my feet;

[1] Rom. xiii. 8. [2] Col. iii. 1, 2. [3] Acts ix. 4.
[4] Matt. vi. 12. [5] Chap. xiii. 5. [6] Rom. viii. 34.

how shall I defile them?" when she wished to go and open to that Being, fairer in form than the sons of men,[1] who had come to her and knocked, and asked her to open to Him. This gave rise to a question, which we were unwilling to compress into the narrow limits of the time, and therefore deferred till now, in what sense the Church, when on her way to Christ, may be afraid of defiling her feet, which she had washed in the baptism of Christ.

2. For thus she speaks: "I sleep, but my heart waketh: it is the voice of my Beloved[2] that knocketh at the gate." And then He also says: "Open to me, my sister, my nearest, my dove, my perfect one; for my head is filled with dew, and my hair with the drops of the night." And she replies: "I have put off my dress; how shall I put it on? I have washed my feet; how shall I defile them?"[3] O wonderful sacramental symbol! O lofty mystery! Does she, then, fear to defile her feet in coming to Him who washed the feet of His disciples? Her fear is genuine; for it is along the earth she has to come to Him, who is still on earth, because refusing to leave His own who are stationed here. Is it not He that saith, "Lo, I am with you always, even unto the end of the world"?[4] Is it not He that saith, "Ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man"?[5] If they ascend to Him because He is above, how do they descend to Him, but because He is also here? Therefore saith the Church: "I have washed my feet; how shall I defile them?" She says so even in the case of those who, purified from all dross, can say: "I desire to depart, and to be with Christ; nevertheless to abide in the flesh is more needful for you."[6] She says it in those who preach Christ, and open to Him the door, that He may dwell by faith in the hearts of men.[7] In such she says it, when they deliberate whether to undertake such a ministry, for which they do not consider themselves qualified, so as to discharge it blamelessly, and so as not, after preaching to others, themselves to become castaways.[8] For it is safer to hear than to preach the truth:

[1] Ps. xlv. 2.
[2] "Patruelis," literally *cousin* (by the father's side).
[3] Song of Sol. v. 2, 3.
[4] Matt. xxviii. 20.
[5] Chap. i. 51.
[6] Phil. i. 23 24.
[7] Eph. iii. 17.
[8] 1 Cor. ix. 27.

for in the hearing, humility is preserved; but when it is preached, it is scarcely possible for any man to hinder the entrance of some small measure of boasting, whereby the feet at least are defiled.

3. Therefore, as the Apostle James saith, "Let every man be swift to hear, slow to speak."[1] As it is also said by another man of God, "Thou wilt make me to hear joy and gladness, and the bones Thou hast humbled will rejoice."[2] This is what I said: When the truth is heard, humility is preserved. And another says: "But the friend of the bridegroom standeth and heareth him, and rejoiceth greatly because of the bridegroom's voice."[3] Let us rejoice in the hearing that comes from the noiseless speaking of the truth within us. For although, when the sound is outwardly uttered, as by one that readeth, or proclaimeth, or preacheth, or disputeth, or commandeth, or comforteth, or exhorteth, or even by one that sings or accompanies his voice on an instrument, those who do so may fear to defile their feet, when they aim at pleasing men with the secretly active desire of human applause. Yet the one who hears such with a willing and pious mind, has no room for self-gratulation in the labours of others; and with no self-inflation, but with the joy of humility, rejoices because of the Master's words of truth. Accordingly, in those who hear with willingness and humility, and spend a tranquil life in sweet and wholesome studies, the holy Church will take delight, and may say, "I sleep, and my heart waketh." And what is this, "I sleep, and my heart waketh," but just I sit down quietly to listen? My leisure is not laid out in nourishing slothfulness, but in acquiring wisdom. "I sleep, and my heart waketh." I am still, and see that Thou art the Lord:[4] for "the wisdom of the scribe cometh by opportunity of leisure; and he that hath little business shall become wise."[5] "I sleep, and my heart waketh:" I rest from troublesome business, and my mind turns its attention to divine concerns (*or* communications).[6]

4. But while the Church finds delightful repose in those

[1] Jas. i. 19. [2] Ps. li. 8. [3] Chap. iii. 29.
[4] Ps. xlvi. 10. [5] Ecclus. xxxviii. 24.
[6] Two readings, "affectibus" or "aflatibus."

who thus sweetly and humbly sit at her feet, here is one who knocks, and says: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops."[1] It is His voice, then, that knocks at the gate, and says: "Open to me, my sister, my neighbour, my dove, my perfect one; for my head is filled with dew, and my locks with the drops of the night." As if He had said, Thou art at leisure, and the door is closed against me: thou art caring for the leisure of the few, and through abounding iniquity the love of many is waxing cold.[2] The night He speaks of is iniquity: but His dew and drops are those who wax cold and fall away, and make the head of Christ to wax cold, that is, the love of God to fail. For the head of Christ is God.[3] But they are borne on His locks, that is, their presence is tolerated in the visible sacraments; while their senses never take hold of the internal realities. He knocks, therefore, to shake off this quiet from His inactive saints, and cries, "Open to me," thou who, through my blood, art become "my sister;" through my drawing nigh, "my neighbour;" through my Spirit, "my dove;" through my word which thou hast fully learned in thy leisure, "my perfect one:" open to me, go and preach me to others. For how shall I get in to those who have shut their door against me, without some one to open? and how shall they hear without a preacher?[4]

5. Hence it happens that those who love to devote their leisure to good studies, and shrink from encountering the troubles of toilsome labours, as feeling themselves unsuited to undertake and discharge such services with credit, would prefer, were it possible, to have the holy apostles and ancient preachers of the truth again raised up against that abounding of iniquity which hath so reduced the warmth of Christian love. But in regard to those who have already left the body, and put off the garment of the flesh (for they are not utterly parted), the Church replies, "I have put off my dress; how shall I put it on?" That dress shall, indeed, yet be recovered; and in the persons of those who have meanwhile laid it aside, shall the Church again put on the garment of flesh: only not now, when the cold are needing to be warmed; but then, when the dead

[1] Matt. x. 27. [2] Matt. xxiv. 12. [3] 1 Cor. xi. 3. [4] Rom. x. 14.

shall rise again. Realizing, then, her present difficulty through the scarcity of preachers, and remembering those members of her own who were so sound in word and holy in character, but are now disunited from their bodies, the Church says in her sorrow, "I have put off my dress; how shall I put it on?" How can those members of mine, who had such surpassing power, through their preaching, to open the door to Christ, now return to the bodies which they have laid aside?

6. And then, turning again to those who preach, and gather in and govern the congregations of His people, and so open as they can to Christ, but are afraid, amid the difficulties of such work, of falling into sin, she says, "I have washed my feet; how shall I defile them?" For whosoever offendeth not in word, the same is a perfect man. And who, then, is perfect? Who is there that offendeth not amid such an abounding of iniquity, and such a freezing of charity? "I have washed my feet; how shall I defile them?" At times I read and hear: "My brethren, be not many masters, seeing that ye shall receive the greater condemnation: for in many things we offend all."[1] "I have washed my feet; how shall I defile them?" But see, I rise and open. Christ, wash them. "Forgive us our debts," because our love is not altogether extinguished: for "we also forgive our debtors."[2] When we listen to Thee, the bones which have been humbled rejoice with Thee in the heavenly places.[3] But when we preach Thee, we have to tread the ground in order to open to Thee: and then, if we are blameworthy, we are troubled; if we are commended, we become inflated. Wash our feet, that were formerly cleansed, but have again been defiled in our walking through the earth to open unto Thee. Let this be enough to-day, beloved. But in whatever we have happened to offend, by saying otherwise than we ought, or have been unduly elated by your commendations, entreat that our feet may be washed, and may your prayers find acceptance with God.

[1] Jas. iii. 1, 2. [2] Matt. vi. 12. [3] Ps. li. 8.

TRACTATE LVIII.

Chapter XIII. 10–15.

1. WE have already, beloved, as the Lord was pleased to enable us, expounded to you those words of the Gospel, where the Lord, in washing His disciples' feet, says, "He that is once washed needeth not save to wash his feet, but is clean every whit." Let us now look at what follows. "And ye," He says, "are clean, but not all." And to remove the need of inquiry on our part, the evangelist has himself explained its meaning, by adding: "For He knew who it was that should betray Him; therefore said He, Ye are not all clean." Can anything be clearer? Let us therefore pass to what follows.

2. "So, after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you?" Now it is that the blessed Peter gets that promise fulfilled: for he had been put off when, in the midst of his trembling and asserting, "Thou shalt never wash my feet," he received the answer, "What I do, thou knowest not now, but thou shalt know hereafter" (vers. 7, 8). Here, then, is that very hereafter; it is now time to tell what was a little ago deferred. Accordingly, the Lord, mindful of His foregoing promise to make him understand an act of His so unexpected, so wonderful, so frightening, and, but for His own still more terrifying rejoinder, impossible to be permitted, that the Master not only of themselves, but of angels, and the Lord not only of them, but of all things, should wash the feet of His own disciples and servants: having then promised to let him know the meaning of so important an act, when He said, "Thou shalt know afterwards," begins now to show them what it was that He did.

3. "Ye call me," He says, "Master and Lord: and ye say

well; for so I am." "Ye say well," for ye only say the truth; I am indeed what ye say. There is a precept laid on man: "Let not thine own mouth praise thee, but the mouth of thy neighbour."[1] For self-pleasing is a perilous thing for one who has to be on his guard against falling into pride. But He who is over all things, however much He commend Himself, cannot exalt Himself above His actual dignity: nor can God be rightly termed arrogant. For it is to our advantage to know Him, not to His; nor can any one know Him, unless that self-knowing One make Himself known. If He, then, by abstaining from self-commendation, wish, as it were, to avoid arrogance, He will deny us the power of knowing Him. And no one surely would blame Him for calling Himself Master, even though believing Him to be nothing more than a man; seeing He only makes profession of what even men themselves in the various arts profess to such an extent, without any charge of arrogance, that they are termed professors. But to call Himself also the Lord of His disciples,—of men who, in an earthly sense, were themselves also free-born,—who would tolerate it in a man? But it is God that speaks. Here no elation is possible to loftiness so great, no lie to the truth: the profit is ours to be the subjects of such loftiness, the servants of the truth. That He calls Himself Lord is no imperfection on His side, but a benefit on ours. The words of a certain profane[2] author are commended, when he says, "All arrogance is hateful, and specially disagreeable is that of talent and eloquence;"[3] and yet, when the same person was speaking of his own eloquence, he said, "I would call it perfect, were I to pronounce judgment; nor, in truth, would I greatly fear the charge of arrogance."[4] If, then, that most eloquent man had in truth no fear of being charged with arrogance, how can the truth itself have such a fear? Let Him call Himself Lord who is the Lord, let Him say what is true who is the Truth; so that I may not fail to learn that which is profitable, by His being silent about that which *is*. The most blessed Paul—certainly not himself the only-begotten Son of God, but the servant and apostle of that Son; not the Truth, but a partaker of the truth—

[1] Prov. xxvii. 2.
[2] Sæcularis.
[3] Cicero, *in Q. Cæcilium.*
[4] Cicero, *de Oratore.*

declares with freedom and consistency, "And though I would desire to glory, I shall not be a fool; for I say the truth."[1] For it would not be in himself, but in the truth, which is superior to himself, that he was glorying both humbly and truly: for it is he also who has given the charge, that he that glorieth should glory in the Lord.[2] Could thus the lover of wisdom have no fear of being chargeable with foolishness, though he desired to glory? and would wisdom itself, in its glorying, have any fear of such a charge? He had no fear of arrogance who said, "My soul shall make her boast in the Lord;"[3] and could the power of the Lord have any such fear in commending itself, in which His servant's soul is making her boast? "Ye call me," He says, "Master and Lord: and ye say well; for so I am." Therefore ye say well, that I am so: for if I were not what ye say, ye would be wrong to say so, even with the purpose of praising me. How, then, could the Truth deny what the disciples of the Truth affirm? How could that which was said by the learners be denied by the very Truth that gave them their learning? How can the fountain deny what the drinker asserts? how can the light hide what the beholder declares?

4. "If I, then," He says, "your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." This, blessed Peter, is what thou didst not know when thou wert not allowing it to be done. This is what He promised to let thee know afterwards, when thy Master and thy Lord terrified thee into submission, and washed thy feet. We have learned, brethren, humility from the Highest; let us, as humble, do to one another what He, the Highest, did in His humility. Great is the commendation we have here of humility: and brethren do this to one another in turn, even in the visible act itself, when they treat one another with hospitality; for the practice of such humility is generally prevalent, and finds expression in the very deed that makes it discernible. And hence the apostle, when he would commend the well-deserving widow, says, "If she is hospitable, if she has washed the saints' feet."[4] And wherever such is not the practice among

[1] 2 Cor. xii. 6. [2] 1 Cor. i. 31. [3] Ps. xxxiv. 2. [4] 1 Tim. v. 10.

the saints, what they do not with the hand they do in heart, if they are of the number of those who are addressed in the hymn of the three blessed men, "O ye holy and humble of heart, bless ye the Lord."[1] But it is far better, and beyond all dispute more accordant with the truth, that it should also be done with the hands; nor should the Christian think it beneath him to do what was done by Christ. For when the body is bent at a brother's feet, the feeling of such humility is either awakened in the heart itself, or is strengthened if already present.

5. But apart from this moral understanding of the passage, we remember that the way in which we commended to your attention the grandeur of this act of the Lord's, was that, in washing the feet of disciples who were already washed and clean, the Lord instituted a sign, to the end that, on account of the human feelings that occupy us on earth, however far we may have advanced in our apprehension of righteousness, we might know that we are not exempt from sin; which He thereafter washes away by interceding for us, when we pray the Father, who is in heaven, to forgive us our debts, as we also forgive our debtors.[2] What connection, then, can such an understanding of the passage have with that which He afterwards gave Himself, when He explained the reason of His act in the words, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you"? Can we say that even a brother may cleanse a brother from the contracted stain of wrongdoing? Yea, verily, we know that of this also we were admonished in the profound significance of this work of the Lord's, that we should confess our faults one to another, and pray for one another, even as Christ also maketh intercession for us.[3] Let us listen to the Apostle James, who states this precept with the greatest clearness when he says, "Confess your faults one to another, and pray one for another."[4] For of this also the Lord gave us

[1] Dan. iii. 88; that is, in the apocryphal piece called "*The Song of the Three Children*," and which, as it has no place in the Hebrew Scriptures, is also omitted in our English version. Its place would fall between the 23d and 24th verses of chap. iii.—TR.

[2] Matt. vi. 12. [3] Rom. viii. 34. [4] Jas. v. 16.

the example. For if He who neither has, nor had, nor will have any sin, prays for our sins, how much more ought we to pray for one another's in turn! And if He forgives us, whom we have nothing to forgive; how much more ought we, who are unable to live here without sin, to forgive one another! For what else does the Lord apparently intimate in the profound significance of this sacramental sign, when He says, "For I have given you an example, that ye should do as I have done to you;" but what the apostle declares in the plainest terms, "Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye"?[1] Let us therefore forgive one another his faults, and pray for one another's faults, and thus in a manner be washing one another's feet. It is our part, by His grace, to be supplying the service of love and humility: it is His to hear us, and to cleanse us from all the pollution of our sins through Christ, and in Christ; so that what we forgive even to others, that is, loose on earth, may be loosed in heaven.

[1] Col. iii. 13.

TRACTATE LIX.

CHAPTER XIII. 16–20.

1. WE have just heard in the holy Gospel the Lord speaking, and saying, "Verily, verily, I say unto you, The servant is not greater than his lord, nor the apostle [he that is sent] greater than he that sent him: if ye know these things, blessed shall ye be if ye do them." He said this, therefore, because He had washed the disciples' feet, as the Master of humility both by word and example. But we shall be able, with His help, to handle what is in need of more elaborate handling, if we linger not at what is perfectly clear. Accordingly, after uttering these words, the Lord added, "I speak not of you all: I know whom I have chosen: but, that the Scripture may be fulfilled, He that eateth bread with me, shall lift up his heel upon me." And what is this, but that he shall trample upon me? We know of whom He speaks: it is Judas, that betrayer of His, who is referred to. He had not therefore chosen the person whom, by these words, He setteth utterly apart from His chosen ones. When I say then, He continues, "Blessed shall ye be if ye do them, I speak not of you all:" there is one among you who will not be blessed, and who will not do these things. "I know whom I have chosen." Whom, but those who shall be blessed in the doing of what has been commanded and shown as needful to be done, by Him who alone can make them blessed? The traitor Judas, He says, is not one of those that have been chosen. What, then, is meant by what He says in another place, "Have I not chosen you twelve, and one of you is a devil?"[1] Was it that he also was chosen for some purpose, for which he was really necessary; although not for the blessedness of which He has just been saying, "Blessed shall

[1] Chap. vi. 70.

ye be if ye do these things"? He speaketh not so of them all; for He knows whom He has chosen to be associated with Himself in blessedness. Of such he is not one, who ate His bread in order that he might lift up his heel upon Him. The bread they ate was the Lord Himself; he ate the Lord's bread in enmity to the Lord: they ate life, and he punishment. "For he that eateth unworthily," says the apostle, "eateth judgment unto himself."[1] "From this time,"[2] Christ adds, "I tell you before it come; that when it is come to pass, ye may believe that I am He:" that is, I am He of whom the Scripture that preceded has just said, "He that eateth bread with me, shall lift up his heel upon me."

2. He then proceeds to say: "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me." Did He mean us to understand that there is as little distance between one sent by Him, and Himself, as there is between Himself and God the Father? If we take it in this way, I know not what measurements of distance (which may God forbid!) we shall be adopting, in the Arian fashion. For they, when they hear or read these words of the Gospel, have immediate recourse to their dogmatic measurements, whereby they ascend not to life, but fall headlong into death. For they straightway say: The Son's messenger stands at the same relative distance from the Son, as expressed in the words, "He that receiveth whomsoever I send, receiveth me," as that in which the Son Himself stands from the Father, when He said, "He that receiveth me, receiveth Him that sent me." But if thou sayest so, thou forgettest, heretic, thy measurements. For if, because of these words of the Lord, thou puttest the Son at as great a distance from the Father as the messenger [apostle] from the Son, where dost thou purpose to place the Holy Spirit? Has it escaped thee, that ye are wont to place Him after the Son? He will therefore come in between the messenger and the Son; and much greater, then, will be the distance between the Son and His messenger, than between

[1] 1 Cor. xi. 29.

[2] "A modo;" Greek, Ἀπ' ἄρτι; margin of English Bible, "From henceforth."—Tr.

the Father and His Son. Or perhaps, to preserve that distinction between the Son and His messenger, and between the Father and His Son, at their equality of distance, will the Holy Spirit be equal to the Son? But as little will ye allow this. And where, then, do ye think of placing Him, if ye place the Son as far beneath the Father, as ye place the messenger beneath the Son? Restrain, therefore, your foolhardy presumption; and do not be seeking to find in these words the same distance between the Son and His messenger as between the Father and His Son. But listen rather to the Son Himself, when He says, "I and my Father are one."[1] For there the Truth hath left you no shadow of distance between the Begetter and the Only-begotten; there Christ Himself hath erased your measurements, and the rock hath broken your staircase to pieces.

3. But now that the heretical slander has been disposed of, in what sense are we to understand these words of the Lord: "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me"? For if we were inclined to understand the words, "He that receiveth me, receiveth Him that sent me," as expressing the oneness in nature of the Father and the Son; the sequence from the similar arrangement of words in the other clause, "He that receiveth whomsoever I send, receiveth me," would be the unity in nature of the Son and His messenger. And there might, indeed, be no impropriety in so understanding it, seeing that a twofold substance belongeth to the strong man, who hath rejoiced to run the race;[2] for the Word was made flesh,[3] that is, God became man. And accordingly He might be supposed to have said, "He that receiveth whomsoever I send, receiveth me," with reference to His human nature; "and he that receiveth me" as God, "receiveth Him that sent me." But in so speaking, He was not commending the unity of nature, but the authority of the Sender in Him who is sent. Let every one, therefore, so receive Him that is sent, that in His person he may give heed to Him who sent Him. If, then, thou lookest for Christ in Peter, thou wilt find the disciple's instructor; and if thou lookest for the Father in

[1] Chap. x. 30. [2] Ps. xix. 5. [3] Chap. i. 14.

the Son, thou wilt find the Begetter of the Only-begotten: and so in Him who is sent, thou art not mistaken in receiving the Sender. What follows in the Gospel cannot be compressed within the shortness of the time remaining. And therefore, dearly beloved, let what has been said, if thought sufficient, be received in a healthful way, as pasture for the holy sheep; and if it is somewhat scanty, let it be ruminated over with ardent desire for more.

TRACTATE LX.

Chapter XIII. 21.

1. IT is no light question, brethren, that meets us in the Gospel of the blessed John, when he says: "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." Was it for this reason that Jesus was troubled, not in flesh, but in spirit, that He was now about to say, "One of you shall betray me"? Did this occur then for the first time to His mind, or was it at that moment suddenly revealed to Him for the first time, and so troubled Him by the startling novelty of so great a calamity? Was it not a little before that He was using these words, "He that eateth bread with me will lift up his heel against me"? And had He not also, previously to that, said, "And ye are clean, but not all"? where the evangelist added, "For He knew who should betray Him:"[1] to whom also on a still earlier occasion He had pointed in the words, "Have not I chosen you twelve, and one of you is a devil?"[2] Why is it, then, that He "was now troubled in spirit," when "He testified, and said, Verily, verily, I say unto you, that one of you shall betray me"? Was it because now He had so to mark him out, that he should no longer remain concealed among the rest, but be separated from the others, that therefore "He was troubled in spirit"? Or was it because now the traitor himself was on the eve of departing to bring those Jews to whom he was to betray the Lord, that He was troubled by the imminency of His passion, the closeness of the danger, and the swooping hand of the traitor, whose resolution was foreknown? For some such cause it certainly was that Jesus "was troubled in spirit," as when He said, "Now is my soul troubled; and what shall I

[1] Chap. xiii. 18, 10, 11. [2] Chap. vi. 71.

say? Father, save me from this hour; but for this cause came I unto this hour."[1] And accordingly, just as then His soul was troubled as the hour of His passion approached; so now also, as Judas was on the point of going and coming, and the atrocious villany of the traitor neared its accomplishment, "He was troubled in spirit."

2. He was troubled, then, who had power to lay down His life, and had power to take it again.[2] That mighty power is troubled, the firmness of the rock is disturbed: or is it rather our infirmity that is troubled in Him? Assuredly so: let servants believe nothing unworthy of their Lord, but recognise their own membership in their Head. He who died for us, was also Himself troubled in our place. He, therefore, who died in power, was troubled in the midst of His power: He who shall yet transform[3] the body of our humility into similarity of form with the body of His glory, hath also transferred into Himself the feeling of our infirmity, and sympathiseth with us in the feelings of His own soul. Accordingly, when it is the great, the brave, the sure, the invincible One that is troubled, let us have no fear for Him, as if He were capable of failing: He is not perishing, but in search of us [who are]. Us, I say; it is us exclusively whom He is thus seeking, that in His trouble we may behold ourselves, and so, when trouble reaches us, may not fall into despair and perish. By His trouble, who could not be troubled save with His own consent, He comforts such as are troubled unwillingly.

3. Away with the reasons of philosophers, who assert that a wise man is not affected by mental perturbations. God hath made foolish the wisdom of this world;[4] and the Lord knoweth the thoughts of men, that they are vain.[5] It is plain that the mind of the Christian may be troubled, not by misery, but by pity: he may fear lest men should be lost to Christ; he may sorrow when one is being lost; he may have ardent desire to gain men to Christ; he may be filled with joy when

[1] Chap. xii. 27. [2] Chap. x. 18.

[3] Phil. iii. 21. The text has "transfiguravit" (pret.), "hath transformed," in this as well as in the next clause, "hath transferred," but here it is evidently a misprint for transfigurabit (fut.).—Tr.

[4] 1 Cor. i. 20. [5] Ps. xciv. 11.

such is being done; he may have fear of falling away himself from Christ; he may sorrow over his own estrangement from Christ; he may be earnestly desirous of reigning with Christ, and he may be rejoicing in the hope that such fellowship with Christ will yet be his lot. These are certainly four of what they call perturbations—fear and sorrow, love and gladness. And Christian minds may have sufficient cause to feel them, and evidence their dissent from the error of Stoic philosophers, and all resembling them: who indeed, just as they esteem truth to be vanity, regard also insensibility as soundness; not knowing that a man's mind, like the limbs of his body, is only the more hopelessly diseased when it has lost even the feeling of pain.

4. But says some one: Ought the mind of the Christian to be troubled even at the prospect of death? For what comes of those words of the apostle, that he had a desire to depart, and to be with Christ,[1] if the object of his desire can thus trouble him when it comes? Our answer to this would be easy, indeed, in the case of those who also term gladness itself a perturbation [of the mind]. For what if the trouble he thus feels arises entirely from his rejoicing at the prospect of death? But such a feeling, they say, ought to be termed gladness, and not rejoicing.[2] And what is that, but just to alter the name, while the feeling experienced is the same? But let us for our part confine our attention to the Sacred Scriptures, and with the Lord's help seek rather such a solution of this question as will be in harmony with them; and then, seeing it is written, "When He had thus said, He was troubled in spirit," we will not say that it was joy that disturbed Him; lest His own words should convince us of the contrary when He says, "My soul is sorrowful, even unto death."[3] It is some such feeling that is here also to be understood, when, as His betrayer was now on the very point of departing alone, and straightway returning along with his associates, "Jesus was troubled in spirit."

5. Strong-minded, indeed, are those Christians, if such there are, who experience no trouble at all in the prospect of death; but for all that, are they stronger-minded than Christ?

[1] Phil. i. 23. [2] "Gaudium, non lætitia." [3] Matt. xxvi. 38.

Who would have the madness to say so? And what else, then, does His being troubled signify, but that, by voluntarily assuming the likeness of their weakness, He comforted the weak members in His own body, that is, in His Church; to the end that, if any of His own are still troubled at the approach of death, they may fix their gaze upon Him, and so be kept from thinking themselves castaways on this account, and being swallowed up in the more grievous death of despair? And how great, then, must be that good which we ought to expect and hope for in the participation of His divine nature, whose very perturbation tranquillizes us, and whose infirmity confirms us? Whether, therefore, on this occasion it was by His pity for Judas himself thus rushing into ruin, or by the near approach of His own death, that He was troubled, yet there is no possibility of doubting that it was not through any infirmity of mind, but in the fulness of power, that He was troubled, and so no despair of salvation need arise in our minds, when we are troubled, not in the possession of power, but in the midst of our weakness. He certainly bore the infirmity of the flesh, —an infirmity which was swallowed up in His resurrection. But He who was not only man, but God also, surpassed by an ineffable distance the whole human race in fortitude of mind. He was not, then, troubled by any outward pressure of man, but troubled Himself; which was very plainly declared of Him when He raised Lazarus from the dead: for it is there written that He troubled Himself,[1] that it may be so understood even where the text does not so express it, and yet declares that He was troubled. For having by His power assumed our full humanity, by that very power He awoke in Himself our human feelings whenever He judged it becoming.

[1] Chap. xi. 33, *margin*.

TRACTATE LXI.

CHAPTER XIII. 21–26.

1. THIS short section of the Gospel, brethren, we have in this lesson brought forward for exposition, as thinking that we ought also to say something of the Lord's betrayer, as now plainly enough disclosed by the dipping and holding out to him of the piece of bread. Of that indeed which precedes, (namely), that Jesus, when about to point him out, was troubled in spirit, we have treated in our last discourse; but what I perhaps omitted to mention there, the Lord, by His own perturbation of spirit, thought proper to indicate this also, that it is necessary to bear with false brethren, and those tares that are among the wheat in the Lord's field until harvest-time, because that when we are compelled by urgent reasons to separate some of them even before the harvest, it cannot be done without disturbance to the Church. Such disturbance to His saints in the future, through schismatics and heretics, the Lord in a way foretold and prefigured in Himself, when, at the moment of that wicked man Judas' departure, and of his thereby bringing to an end, in a very open and decided way, his past intermingling with the wheat, in which he had long been tolerated, He was troubled, not in body, but in spirit. For it is not spitefulness, but charity, that troubles His spiritual members in scandals of this kind; lest perchance, in separating some of the tares, any of the wheat should also be uprooted therewith.

2. "Jesus," therefore, "was troubled in spirit, and testified, and said: Verily, verily, I say unto you, that one of you shall betray me." "One of you," in number, not in merit; in appearance, not in reality; in bodily commingling, not by any spiritual tie; a companion by fleshly juxtaposition, not in any unity of the heart; and therefore not one who is of you, but

one who is to go forth from you. For how else can this "one of you" be true, of which the Lord so testified, and said, if that is true which the writer of this very Gospel says in his Epistle, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us"?[1] Judas, therefore, was not of them; for, had he been of them, he would have continued with them. What, then, do the words "One of you shall betray me" mean, but that one is going out from you who shall betray me? Just as he also, who said, "If they had been of us, they would no doubt have continued with us," had said before, "They went out from us." And thus it is true in both senses, "of us," and "not of us;" in one respect "of us," and in another "not of us;" "of us" in respect to sacramental communion, but "not of us" in respect to the criminal conduct that belongs exclusively to themselves.

3. "Then the disciples looked one on another, doubting of whom He spake." For while they were imbued with a reverential love to their Master, they were none the less affected by human infirmity in their feelings towards each other. Each one's own conscience was known to himself; but as he was ignorant of his neighbour's, each one's self-assurance was such that each was uncertain of all the others, and all the others were uncertain of that one.

4. "Now there was leaning on Jesus' bosom, one of His disciples, whom Jesus loved." What he meant by saying "in His bosom," he tells us a little further on, where he says, "on the breast of Jesus." It was that very John whose Gospel is before us, as he afterwards expressly declares.[2] For it was a custom with those who have supplied us with the sacred writings, that when any of them was relating the divine history, and came to something affecting himself, he spoke as if it were about another; and gave himself a place in the line of his narrative becoming one who was the recorder of public events, and not as one who made himself the subject of his preaching. Saint Matthew acted also in this way, when, in coming in the course of his narrative to himself, he says, "He saw a publican named Matthew, sitting at the receipt of

[1] 1 John ii. 19. [2] Chap. xxi. 20–24.

custom, and saith unto him, Follow me."[1] He does not say, He saw *me*, and said to *me*. So also acted the blessed Moses, writing all the history about himself as if it concerned another, and saying, "The Lord said unto Moses."[2] Less habitually was this done by the Apostle Paul, not however in any history which undertakes to explain the course of public events, but in his own epistles. At all events, he speaks thus of himself: "I knew a man in Christ fourteen years ago, (whether in the body, or whether out of the body, I cannot tell: God knoweth;) such an one caught up into the third heaven."[3] And so, when the blessed evangelist also says here, not, I was leaning on Jesus' bosom, but, "There was leaning one of the disciples," let us recognise a custom of our author's, rather than fall into any wonder on the subject. For what loss is there to the truth, when the facts themselves are told us, and all boastfulness of language is in a measure avoided? For thus at least did he relate that which most signally pertained to his praise.

5. But what mean the words, "whom Jesus loved"? As if He did not love the others, of whom this same John has said above, "He loved them to the end" (ver. 1); and as the Lord Himself, "Greater love hath no man than this, that a man lay down his life for his friends." And who could enumerate all the testimonies of the sacred pages, in which the Lord Jesus is exhibited as the lover, not only of this one, or of those who were then around Him, but of such also as were to be His members in the distant future, and of His universal Church? But there is some truth, doubtless, underlying these words, and having reference to the bosom on which the narrator was leaning. For what else can be indicated by the *bosom* but some hidden truth? But there is another more suitable passage, where the Lord may enable us to say something about this secret that may prove sufficient.

6. "Simon Peter therefore beckons, and says to him."[4] The expression is noteworthy, as indicating that something was

[1] Matt. ix. 9. [2] Ex. vi. 1. [3] 2 Cor. xii. 2.

[4] The original MSS. give different readings of this verse. That followed by our English version is supported by the Codd. Alex. and Cantabr., which read, Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. The Latin version used by Augustine reads, "Innuit ergo Simon Petrus, et dicit ei, Quis est de quo dicit,"

said not by any sound of words, but by merely beckoning with the head. "He beckons, and says;" that is, his beckoning is his speech. For if one is said to speak in his thoughts, as Scripture saith, "They said [reasoned] with themselves;"[1] how much more may he do so by beckoning, which expresses outwardly by some sort of signs what had previously been conceived within! What, then, did his beckoning mean? What else but that which follows? "Who is it of whom He speaks?" Such was the language of Peter's beckoning; for it was by no vocal sounds, but by bodily gestures, that he spake. "He then, having leaned back on Jesus' breast,"—surely the very bosom[2] of His breast this, the secret place of wisdom!—"saith unto Him, Lord, who is it? Jesus answered, He it is to whom I shall give a piece of bread, when I have dipped it. And when He had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the bread, Satan entered into him." The traitor was disclosed, the coverts of darkness were revealed. What he got was good, but to his own hurt he received it, because, evil himself, in an evil spirit he received what was good. But we have much to say about that dipped bread which was presented to the false-hearted disciple, and about that which follows; and for these we shall require more time than remains to us now at the close of this discourse.

and approaches nearly to that found in the Codd. Vat. and Ephr., which read, Νεύει οὖν τούτῳ Σ. Π., καὶ λέγει αὐτῷ, Εἰπὲ τίς ἐστιν περὶ οὗ λέγει—"Simon Peter therefore beckons to this one, and says to him, Say [ask], who is it of whom He speaks?" Of the early versions, the Syriac adopts the former, while the Vulgate resembles the latter. The Sinaitic gives a fuller reading, compounded of both the others. There is thus some doubt as to the original text; but the latter has some special arguments of an internal kind in its favour: such as the consideration that, from its peculiar and somewhat redundant form, *it* could hardly have been substituted in place of the former, which is smoother and more elegant, while the converse is perfectly supposable; and also the weighty fact that John nowhere else makes use of the optative mood, as he would here (τίς ἄν εἴη), if the former reading—that followed by our English version—were the true one.—Tr.

[1] Wisd. of Sol. ii. 1.

[2] "Pectoris sinus;" the hollow, the inmost part of the breast.

TRACTATE LXII.

Chapter XIII. 26–31.

1. I KNOW, dearly beloved, that some may be moved, as the godly to inquire into the meaning of, and the ungodly to find fault with, the statement, that it was after the Lord had given the bread, that had been dipped, to His betrayer that Satan entered into him. For so it is written: "And when He had dipped the bread, He gave it to Judas Iscariot, the Son of Simon. And after the bread, then entered Satan into him." For they say, Was this the worth of Christ's bread, given from Christ's own table, that after it Satan should enter into His disciple? And the answer we give them is, that thereby we are taught rather how much we need to beware of receiving what is good in a sinful spirit. For the point of special importance is, not the thing that is received, but the person that receives it; and not the character of the thing that is given, but of him to whom it is given. For even good things are hurtful, and evil things are beneficial, according to the character of the recipients. "Sin," says the apostle, "that it might appear sin, wrought death to me by that which is good."[1] Thus, you see, evil is brought about by the good, so long as that which is good is wrongly received. It is he also that says: "Lest I should be exalted unduly through the greatness of my revelations, there was given to me a thorn in my flesh, the messenger of Satan to buffet me. For which thing I besought the Lord thrice, that He would take it away from me; and He said unto me, My grace is sufficient for thee: for strength is made perfect in weakness."[2] And here, you see, good was brought about by that which was evil, when

[1] Rom. vii. 13. [2] 2 Cor. xii. 7–9.

the evil was received in a good spirit. Why, then, do we wonder if Christ's bread was given to Judas, that thereby he should be made over to the devil; when we see, on the other hand, that Paul was visited by a messenger of the devil, that by such an instrumentality he might be perfected in Christ? In this way, both the good was injurious to the evil man, and the evil was beneficial to the good. Bear in mind the meaning of the Scripture, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."[1] And when the apostle said this, he was dealing with those who were taking the body of the Lord, like any other food, in an undiscerning and careless spirit. If, then, he is thus taken to task who does not discern, that is, does not distinguish from the other kinds of food, the body of the Lord, what condemnation must be his, who in the guise of a friend comes as an enemy to His table! If negligence in the guest is thus visited with blame, what must be the punishment that will fall on the man that sells the very person who has invited him to his table! And why was the bread given to the traitor, but as an evidence of the grace he had treated with ingratitude?

2. It was after this bread, then, that Satan entered into the Lord's betrayer, that, as now given over to his power, he might take full possession of one into whom before this he had only entered in order to lead him into error. For we are not to suppose that he was not in him when he went to the Jews and bargained about the price of betraying the Lord; for the evangelist Luke very plainly attests this when he says: "Then entered Satan into Judas, who was surnamed Iscariot, being one of the twelve; and he went his way, and communed with the chief priests."[2] Here, you see, it is shown that Satan had already entered into Judas. His first entrance, therefore, was when he implanted in his heart the thought of betraying Christ; for in such a spirit had he already come to the supper. But now, after the bread, he entered into him, no longer to tempt one who belonged to another, but to take possession of him as his own.

3. But it was not then, as some thoughtless readers sup-

[1] 1 Cor. xi. 27. [2] Luke xxii. 3, 4.

pose, that Judas received the body of Christ. For we are to understand that the Lord had already dispensed to all of them the sacrament of His body and blood, when Judas also was present, as very clearly related by Saint Luke;[1] and it was after this that we come to the moment when, in accordance with John's account, the Lord made a full disclosure of His betrayer by dipping and holding out to him the morsel of bread, and intimating perhaps by the dipping of the bread the false pretensions of the other. For the dipping of a thing does not always imply its washing; but some things are dipped in order to be dyed. But if a good meaning is to be here attached to the dipping, his ingratitude for that good was deservedly followed by damnation.

4. But still, possessed as Judas now was, not by the Lord, but by the devil, and now that the bread had entered the belly, and an enemy the soul of this man of ingratitude: still, I say, there was this enormous wickedness, already conceived in his heart, waiting to be wrought out to its full issue, for which the damnable desire had always preceded. Accordingly, when the Lord, the living Bread, had given this bread to the dead, and in giving it had revealed the betrayer of the Bread, He said, "What thou doest, do quickly." He did not command the crime, but foretold evil to Judas, and good to us. For what could be worse for Judas, or what could be better for us, than the delivering up of Christ,—a deed done by him to his own destruction, but done, apart from him, in our behalf? "What thou doest, do quickly." Oh that word of One whose wish was to be ready rather than to be angry! That word! expressing not so much the punishment of the traitor as the reward awaiting the Redeemer! For He said, "What thou doest, do quickly," not as wrathfully looking to the destruction of the trust-betrayer, but in His own haste to accomplish the salvation of the faithful; for He was delivered for our offences,[2] and He loved the Church, and gave Himself for it.[3] And as the apostle also says of himself: "Who loved me, and gave Himself for me."[4] Had not, then, Christ given Himself, no one could have given Him up. What is there in

[1] Luke xxii. 19-21.
[2] Rom. iv. 25.
[3] Eph. v. 25.
[4] Gal. ii. 20.

Judas' conduct but sin? For in delivering up Christ he had no thought of our salvation, for which Christ was really delivered, but thought only of his money gain, and found the loss of his soul. He got the wages he wished, but had also given him, against his wish, the wages he merited. Judas delivered up Christ, Christ delivered Himself up: the former transacted the business of his own selling of his Master, the latter the business of our redemption. "What thou doest, do quickly," not because thou hast the power in thyself, but because He wills it who has all the power.

5. "Now no one of those at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the money-bag, that Jesus said unto him, Buy those things which we have need of against the feast; or, that he should give something to the poor." The Lord, therefore, had also a money-box, where He kept the offerings of believers, and distributed to the necessities of His own, and to others who were in need. It was then that the custom of having church-money was first introduced, so that thereby we might understand that His precept about taking no thought for the morrow[1] was not a command that no money should be kept by His saints, but that God should not be served for any such end, and that the doing of what is right should not be held in abeyance through the fear of want. For the apostle also has this foresight for the future, when he says: "If any believer hath widows, let him give them enough, that the church may not be burdened, that it may have enough for them that are widows indeed."[2]

6. "He then, having received the morsel of bread, went immediately out: and it was night." And he that went out was himself the night. "Therefore when" the night "was gone out, Jesus said, Now is the Son of man glorified." The day therefore uttered speech unto the day, that is, Christ did so to His faithful disciples, that they might hear and love Him as His followers; and the night showed knowledge unto the night,[3] that is, Judas did so to the unbelieving Jews, that they might come as His persecutors, and make Him their prisoner. But now, in considering these words of the Lord, which were

[1] Matt. vi. 34. [2] 1 Tim. v. 16. [3] Ps. xix. 2.

addressed to the godly, before His arrest by the ungodly, special attention on the part of the hearer is required; and therefore it will be more becoming in the preacher, instead of hurriedly considering them now, to defer them till a future occasion.

TRACTATE LXIII.

CHAPTER XIII. 31, 32.

1. LET us give our mind's best attention, and, with the Lord's help, seek after God. The language of the divine hymn is: "Seek God, and your soul shall live."[1] Let us search for that which needs to be discovered, and into that which has been discovered. He whom we need to discover is concealed, in order to be sought after; and when found, is infinite, in order still to be the object of our search. Hence it is elsewhere said, "Seek His face evermore."[2] For He satisfies the seeker to the utmost of his capacity; and makes the finder still more capable, that he may seek to be filled anew, according to the growth of his ability to receive. Therefore it was not said, "Seek His face evermore," in the same sense as of certain others, who are "always learning, and never coming to a knowledge of the truth;"[3] but rather as the preacher saith, "When a man hath finished, then he beginneth;"[4] till we reach that life where we shall be so filled, that our natures shall attain their utmost capacity, because we shall have arrived at perfection, and no longer be aiming at more. For then all that can satisfy us will be revealed to our eyes. But here let us always be seeking, and let our reward in finding put no end to our searching. For we do not say that it will not be so always, because it is only so here; but that here we must always be seeking, lest at any time we should imagine that here we can ever cease from seeking. For those of whom it is said that they are "always learning, and never coming to a knowledge of the truth," are here indeed always learning; but when they depart this life they will no longer be learning, but receiving the reward of their error. For the words, "always learning, and never

[1] Ps. lxix. 32. [2] Ps. cv. 4. [3] 2 Tim. iii. 7. [4] Ecclus. xviii. 7.

coming to a knowledge of the truth," mean, as it were, always walking, and never getting into the road. Let us, on the other hand, be walking always in the way, till we reach the end to which it leads; let us nowhere tarry in it till we reach the proper place of abode: and so we shall both persevere in our seeking, and be making some attainments in our finding, and, thus seeking and finding, be passing on to that which remains, till the very end of all seeking shall be reached in that world where perfection shall admit of no further effort at advancement. Let these prefatory remarks, dearly beloved, make your Charity attentive to this discourse of our Lord's, which He addressed to the disciples before His passion: for it is profound in itself; and where, in particular, the preacher purposes to expend much labour, the hearer ought not to be remiss in attention.

2. What is it, then, that the Lord says, after that Judas went out, to do quickly what he purposed doing, namely, betraying the Lord? What says the day when the night had gone out? What says the Redeemer when the seller had departed? "Now," He says, "is the Son of man glorified." Why "*now*"? It was not, was it, merely that His betrayer was gone out, and that those were at hand who were to seize and slay Him? Is it thus that He "is now glorified," to wit, that His deeper humiliation is approaching; that over Him are impending both bonds, and judgment, and condemnation, and mocking, and crucifixion, and death? Is this glorification, or rather humiliation? Even when He was working miracles, does not this very John say of Him, "The Spirit was not yet given, because that Jesus was not yet glorified"?[1] Even then, therefore, when He was raising the dead, He was not yet glorified; and is He glorified now, when drawing near in His own person unto death? He was not yet glorified when acting as God, and is He glorified in going to suffer as man? It would be strange if it were this that God, the great Master, signified and taught in such words. We must ascend higher to unveil the words of the Highest, who reveals Himself somewhat that we may find Him, and anon hides Himself that we may seek Him, and so press on step by step, as it

[1] Chap. viii. 39.

were, from discoveries already made to those that still await us. I get here a sight of something that prefigures a great reality. Judas went out, and Jesus is glorified; the son of perdition went out, and the Son of man is glorified. He it was that had gone out, on whose account it had been said to them all, "And ye are clean, but not all" (ver. 10). When, therefore, the unclean one departed, all that remained were clean, and continued with their Cleanser. Something like this will it be when this world shall have been conquered by Christ, and shall have passed away, and there shall be no one that is unclean remaining among His people; when, the tares having been separated from the wheat, the righteous shall shine forth as the sun in the kingdom of their Father.[1] The Lord, foreseeing such a future as this, and in testimony that such was signified now in the separation of the tares, as it were, by the departure of Judas, and the remaining behind of the wheat in the persons of the holy apostles, said, "Now is the Son of man glorified:" as if He had said, See, so will it be in that day of my glorification yet to come, when none of the wicked shall be present, and none of the good shall be wanting. His words, however, are not expressed in this way: Now is *prefigured* the glorification of the Son of man; but expressly, "Now is the Son of man glorified:" just as it was not said, The Rock signified Christ; but, "That Rock *was* Christ."[2] Nor is it said, The good seed signified the children of the kingdom, or, The tares signified the children of the wicked one; but what is said is, "The good seed, these are the children of the kingdom; and the tares, the children of the wicked one."[3] According, then, to the usage of Scripture language, which speaks of the signs as if they were the things signified, the Lord makes use of the words, "Now is the Son of man glorified;" indicating that in the completed separation of that arch sinner from their company, and in the remaining around Him of His saints, we have the foreshadowing of His glorification, when the wicked shall be finally separated, and He shall dwell with His saints through eternity.

3. But after saying, "Now is the Son of man glorified," He added, "and God is glorified in Him." For this is itself

[1] Matt. xiii. 43. [2] 1 Cor. x. 4. [3] Matt. xiii. 38.

the glorifying of the Son of man, that God should be glorified in Him. For if He is not glorified in Himself, but God in Him, then it is He whom God glorifies in Himself. And just as if to give them this explanation, He further adds: "If God is glorified in Him, God shall also glorify Him in Himself." That is, "If God is glorified in Him," because He came not to do His own will, but the will of Him that sent Him; "and God shall glorify Him in Himself," in such wise that the human nature, in which He is the Son of man, and which was so assumed by the eternal Word, should also be endowed with an eternal immortality. "And," He says, "He shall straightway glorify Him;" predicting, to wit, by such an asseveration, His own resurrection in the immediate future, and not, as it were, ours in the end of the world. For it is this very glorification of which the evangelist had previously said, as I mentioned a little ago, that on this account the Spirit was not yet in their case given in that new way, in which He was yet to be given after the resurrection to those who believed, because that Jesus was not yet glorified: that is, mortality was not yet clothed with immortality, and temporal weakness transformed into eternal strength. This glorification may also be indicated in the words, "Now is the Son of man glorified;" so that the word "now" may be supposed to refer, not to His impending passion, but to His closely succeeding resurrection, as if what was now so near at hand had actually been accomplished. Let this suffice your affection to-day; we shall take up, when the Lord permits us, the words that follow.

TRACTATE LXIV.

Chapter XIII. 33.

1. IT becomes us, dearly beloved, to keep in view the orderly connection of our Lord's words. For after having previously said, but subsequently to Judas' departure, and his separation from even the outward communion of the saints, "Now is the Son of man glorified, and God is glorified in Him;"—whether He said so as pointing to His future kingdom, when the wicked shall be separated from the good, or that His resurrection was then to take place, that is, was not to be delayed, like ours, till the end of the world;—and having then added, "If God is glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him," whereby without any ambiguity He testified to the immediate fulfilment of His own resurrection; He proceeded to say, "Little children, yet a little while I am with you." To keep them, therefore, from thinking that God was to glorify Him in such a way that He would never again be joined with them in earthly intercourse, He said, "Yet a little while I am with you:" as if He had said, Straightway indeed I shall be glorified in my resurrection; and yet I am not straightway to ascend into heaven, but "yet a little while I am with you." For, as we find it written in the Acts of the Apostles, He spent forty days with them after His resurrection, going in and out, and eating and drinking:[1] not indeed that He had any experience of hunger and thirst, but even by such evidences confirmed the reality of His flesh, which no longer needed, but still possessed the power, to eat and to drink. Was it, then, these forty days He had in view when He said, "Yet a little while I am with you," or something else? For it may also be understood in this way: "Yet a little while I am with

[1] Acts i. 3.

you;" still, like you, I also am in this state of fleshly infirmity, that is, till He should die and rise again: for after He rose again He was with them, as has been said, for forty days in the full manifestation of His bodily presence; but He was no longer with them in the fellowship of human infirmity.

2. There is also another form of His divine presence unknown to mortal senses, of which He likewise says, "Lo, I am with you alway, even to the end of the world."[1] This, at least, is not the same as "yet a little while I am with you;" for it is not a little while until the end of the world. Or if even this is so (for time flies, and a thousand years are in God's sight as one day, or as a watch in the night[2]), yet we cannot believe that He intended any such meaning on this occasion, especially as He went on to say, "Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come." That is to say, after this little while that I am with you, "ye shall seek me, and whither I go, ye cannot come." Is it after the end of the world that, whither He goes, they will not be able to come? And where, then, is the place of which He is going to say a little after in this same discourse, "Father, I will that they also be with me where I am"?[3] It was not then of that presence of His with His own which He is maintaining with them till the end of the world that He now spake, when He said, "Yet a little while I am with you;" but either of that state of mortal infirmity in which He dwelt with them till His passion, or of that bodily presence which He was to maintain with them up till His ascension. Whichever of these any one prefers, he can do so without being at variance with the faith.

3. That no one, however, may deem that sense inconsistent with the true one, in which we say that the Lord may have meant the communion of mortal flesh which He held with the disciples till His passion, when He said, "Yet a little while I am with you;" let those words also of His after His resurrection, as found in another evangelist, be taken into consideration, when He said, "These are the words which I spake unto you, while I was yet with you:"[4] as if then He was no longer with them, even at the very time that they were standing by,

[1] Matt. xxviii. 20. [2] Ps. xc. 4. [3] Chap. xvii. 24. [4] Luke xxiv. 44.

seeing, touching, and talking with Him. What does He mean, then, by saying, "while I was yet with you," but, while I was yet in that state of mortal flesh wherein ye still remain? For then, indeed, He had been raised again in the same flesh; but He was no longer associated with them in the same mortality. And accordingly, as on that occasion, when now clothed in fleshly immortality, He said with truth, "while I was yet with you," to which we can attach no other meaning than, while I was yet with you in fleshly mortality; so here also, without any absurdity, we may understand His words, "Yet a little while I am with you," as if He had said, Yet a little while I am mortal like yourselves. Let us look, then, at the words that follow.

4. "Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so say I to you now." That is, ye cannot come *now*. But when He said so to the Jews, He did not add the "now."[1] The former, therefore, were not able at that time to come where He was going, but they were so afterwards; because He says so a little afterwards in the plainest terms to the Apostle Peter. For, on the latter inquiring, "Lord, whither goest Thou?" He replied to him, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards" (ver. 36). But what it means is not to be carelessly passed over. For whither was it that the disciples could not then follow the Lord, but were able afterwards? If we say, to death, what time can be discovered when any one of the sons of men will find it impossible to die; since such, in this perishable body, is the lot of man, that therein life is not a whit easier than death? They were not, therefore, at that time less able to follow the Lord to death, but they were less able to follow Him to the life which is deathless. For thither it was the Lord was going, that, rising from the dead, He should die no more, and death should no more have dominion over Him.[2] For as the Lord was about to die for righteousness' sake, how could they have followed Him now, who were

[1] Scarcely an admissible use of the "now" (ἄρτι), which manifestly refers to the time of Jesus saying so to the disciples, and not to the period of their inability to come.—Tr.

[2] Rom. vi. 9.

as yet unripe for the ordeal of martyrdom? Or, with the Lord about to enter the fleshly immortality, how could they have followed Him now, when, even though ready to die, they would have no resurrection till the end of the world? Or, on the point of going, as the Lord was, to the bosom of the Father, and that without any forsaking of them, just as He had never quitted that bosom in coming to them, how could they have followed Him now, since no one can enter on that state of felicity but he that is made perfect in love? And to show them, therefore, how it is that they may attain the fitness to proceed, where He was going before them, He says, "A new commandment I give unto you, that ye love one another" (ver. 34). These are the steps whereby Christ must be followed; but any fuller discourse thereon must be put off till another opportunity.

TRACTATE LXV.

CHAPTER XIII. 34, 35.

1. THE Lord Jesus declares that He is giving His disciples a new commandment, that they should love one another. "A new commandment," He says, "I give unto you, that ye love one another." But was not this already commanded in the ancient law of God, where it is written, "Thou shalt love thy neighbour as thyself"?[1] Why, then, is it called a new one by the Lord, when it is proved to be so old? Is it on this account a new commandment, because He hath divested us of the old, and clothed us with the new man? For it is not indeed every kind of love that renews him that listens to it, or rather yields it obedience, but that love regarding which the Lord, in order to distinguish it from all carnal affection, added, "as I have loved you." For husbands and wives love one another, and parents and children, and all other human relationships that bind men together: to say nothing of the blameworthy and damnable love which is mutually felt by adulterers and adulteresses, by fornicators and prostitutes, and all others who are knit together by no human relationship, but by the mischievous depravity of human life. Christ, therefore, hath given us a new commandment, that we should love one another, as He also hath loved us. This is the love that renews us, making us new men, heirs of the New Testament, singers of the new song. It was this love, brethren beloved, that renewed also those of olden time, who were then the righteous, the patriarchs and prophets, as it did afterwards the blessed apostles: it is it, too, that is now renewing the nations, and from among the universal race of man, which overspreads the whole world, is making and gathering together a new people, the body of the newly-married

[1] Lev. xix. 18.

spouse of the only-begotten Son of God, of whom it is said in the Song of Songs, "Who is she that ascendeth, made white?"[1] Made white indeed, because renewed; and how, but by the new commandment? Because of this, the members thereof have a mutual interest in one another; and if one member suffer, all the members suffer with it; and one member be honoured, all the members rejoice with it.[2] For this they hear and observe, "A new commandment I give unto you, that ye love one another:" not as those love one another who are corrupters, nor as men love one another in a human way; but they love one another as those who are God's, and all of them sons of the Highest, and brethren, therefore, of His only Son, with that mutual love wherewith He loved them, when about to lead them on to the goal where all sufficiency should be theirs, and where their every desire should be satisfied with good things.[3] For then there will be nothing wanting they can desire, when God will be all in all.[4] An end like that has no end. No one dieth there, where no one arriveth save he that dieth to this world, not that universal kind of death whereby the body is bereft of the soul; but the death of the elect, through which, even while still remaining in this mortal flesh, the heart is set on the things which are above. Of such a death it is that the apostle said, "For ye are dead, and your life is hid with Christ in God."[5] And perhaps to this, also, do the words refer, "Love is strong as death."[6] For by this love it is brought about, that, while still held in the present corruptible body, we die to this world, and our life is hid with Christ in God; yea, that love itself is our death to the world, and our life with God. For if that is death when the soul quits the body, how can it be other than death when our love quits the world? Such love, therefore, is strong as

[1] Song of Sol. viii. 5, where Augustine, in "dealbata," follows the Septuagint in their misreading and alteration of the original מִן־הַמִּדְבָּר, "*from the wilderness*" (as in chap. iii. 6), into מִתְבָּרֶרֶת, מִתְלַבֶּנֶת, or some such participle. The Vulgate differs from Augustine, and reads correctly, "*de deserto*," but interposes between this and the next clause another participial expression, "*deliciis affluens*," *abounding in delights*. Our English version follows the original. —Tr.

[2] 1 Cor. xii. 25, 26.

[3] Ps. ciii. 5.

[4] 1 Cor. xv. 28.

[5] Col. iii. 3.

[6] Song of Sol. viii. 6.

death. And what is stronger than that which bindeth the world?

2. Think not then, my brethren, that when the Lord says, "A new commandment I give unto you, that ye love one another," there is any overlooking of that greater commandment, which requires us to love the Lord our God with all our heart, and with all our soul, and with all our mind; for along with this seeming oversight, the words "that ye love one another" appear also as if they had no reference to that second commandment, which says, "Thou shalt love thy neighbour as thyself." For "on these two commandments," He says, "hang all the law and the prophets."[1] But both commandments may be found in each of these by those who have good understanding. For, on the one hand, he that loveth God cannot despise His commandment to love his neighbour; and on the other, he who in a holy and spiritual way loveth his neighbour, what doth he love in him but God? That is the love, distinguished from all mundane love, which the Lord specially characterized, when He added, "as I have loved you." For what was it but God that He loved in us? Not because we had Him, but in order that we might have Him; and that He may lead us on, as I said a little ago, where God is all in all. It is in this way, also, that the physician is properly said to love the sick; and what is it he loves in them but their health, which at all events he desires to recall; not their sickness, which he comes to remove? Let us, then, also so love one another, that, as far as possible, we may by the solicitude of our love be winning one another to have God within us. And this love is bestowed on us by Him who said, "As I have loved you, that ye also love one another." For this very end, therefore, did He love us, that we also should love one another; bestowing this on us by His own love to us, that we should be bound to one another in mutual love, and, united together as members by so pleasant a bond, should be the body of so mighty a Head.

3. "By this," He adds, "shall all men know that ye are my disciples, if ye have love one to another:" as if He said, Other gifts of mine are possessed in common with you by

[1] Matt. xxii. 37-40.

those who are not mine,—not only nature, life, perception, reason, and that safety which is equally the privilege of men and beasts; but also languages, sacraments, prophecy, knowledge, faith, the bestowing of their goods upon the poor, and the giving of their body to the flames: but because destitute of charity, they only tinkle like cymbals; they are nothing, and by nothing are they profited.[1] It is not, then, by such gifts of mine, however good, which may be alike possessed by those who are not my disciples, but "by this it is that all men shall know that ye are my disciples, that ye have love one to another." O thou spouse of Christ, fair amongst women! O thou who ascendest in whiteness, leaning upon thy Beloved! for by His light thou art made dazzling to whiteness, by His assistance thou art preserved from falling. How well becoming thee are the words in that Song of Songs, which is, as it were, thy bridal chant, "That there is love in thy delights"![2] This it is that suffers not thy soul to perish with the ungodly: it is this that judges thy cause, and is strong as death, and is present in thy delights. How wonderful is the character of that death, which was all but swallowed up in penal sufferings, had it not been over and above absorbed in delights! But here this discourse must now be closed; for we must make a new commencement in dealing with the words that follow.

[1] 1 Cor. xiii. 1-3.

[2] Song of Sol. vii. 6, according to the Septuagint. It is very doubtful, however, whether the LXX. themselves held the meaning drawn from their version by Augustine. It seems all to depend on where they inserted the point of interrogation (;); and the MSS. vary. The Vatican, that in common use, places it *after* ἀγάπη (love), which could hardly have been Augustine's reading. Other MSS. place it at the end of the verse, making the whole a single sentence, as in our English version. Augustine must have found the point immediately after ἡδύνῃ; ("thou art pleasant"), thus disjoining ἀγάπη from what precedes, and making it, with ἐν τρυφαῖς σου, a clause by itself. The Masoretic punctuation of the Hebrew gives some grounds for Augustine's reading: for there is a larger disjunctive accent over נעמת ("thou art pleasant"), indicating the central pause of the verse; while the minor disjunctive under אהבה may only be intended to make up by emphasis for the abruptness of the language.—TR.

TRACTATE LXVI.

Chapter XIII. 36–38.

1. WHILE the Lord Jesus was commending to the disciples that holy love wherewith they should love one another, "Simon Peter saith unto Him, Lord, whither goest Thou?" So, at all events, said the disciple to his Master, the servant to his Lord, as one who was prepared to follow. Just as for the same reason the Lord, who read in his mind the purpose of such a question, made him this reply: "Whither I go, thou canst not follow me now;" as if He said, In reference to the object of thy asking, thou canst not now. He does not say, Thou canst not; but "Thou canst not now." He intimated delay, without depriving of hope; and that same hope, which He took not away, but rather bestowed, in His next words He confirmed, by proceeding to say, "Thou shalt follow me afterwards." Why such haste, Peter? The Rock (*petra*) has not yet solidified thee by His Spirit. Be not lifted up with presumption, "Thou canst not now;" be not cast now into despair, "Thou shalt follow afterwards." But what does he say to this? "Why cannot I follow Thee now? I will lay down my life for Thy sake." He saw what was the kind of desire in his mind; but what the measure of his strength, he saw not. The weak man boasted of his willingness, but the Physician had an eye on the state of his health; the one promised, the Other foreknew: the ignorant was bold; He that foreknew all, condescended to teach. How much had Peter taken upon himself, by looking only at what he wished, and having no knowledge of what he was able! How much had he taken upon himself, that, when the Lord had come to lay down His life for His friends, and so for him also, he should have the assurance to offer to do the same for the Lord; and while as yet Christ's life was not laid down for himself, he should

promise to lay down his own life for Christ! "Jesus" therefore "answered him, Wilt thou lay down thy life for my sake?" Wilt thou do for me what I have not yet done for thee? "Wilt thou lay down thy life for my sake?" Canst thou go before, who art unable to follow? Why dost thou presume so far? what dost thou think of thyself? what dost thou imagine thyself to be? Hear what thou art: "Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice." See, that is how thou wilt speedily become manifest to thyself, who art now talking so loftily, and knowest not that thou art but a child. Thou promisest me thy death, and thou wilt deny me thy life. Thou, who now thinkest thyself able to die for me, learn to live first for thyself; for in fearing the death of thy flesh, thou wilt occasion the death of thy soul. Just as much as it is life to confess Christ, it is death to deny Him.

2. Or was it that the Apostle Peter, as some with a perverse kind of favour strive to excuse him,[1] did not deny Christ, because, when questioned by the maid, he replied that he did not know the man, as the other evangelists more expressly affirm? As if, indeed, he that denies the man Christ does not deny Christ; and so denies Him in respect of what He became on our account, that the nature He had given us might not be lost. Whoever, therefore, acknowledges Christ as God, and disowns Him as man, Christ died not for him; for as man it was that Christ died. He who disowns Christ as man, finds no reconciliation to God by the Mediator. For there is one God, and one Mediator between God and men, the man Christ Jesus.[2] He that denies Christ as man is not justified: for as by the disobedience of one man, many were made sinners; so also by the obedience of one man shall many be made righteous.[3] He that denies Christ as man, shall not rise again into the resurrection of life; for by man is death, and by man is also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive.[4] And by what means is He the Head of the Church, but by His manhood, because the Word was made flesh? that is,

[1] See Ambrose, *On Luke* xxii.
[2] 1 Tim. ii. 5.
[3] Rom. v. 19.
[4] 1 Cor. xv. 21, 22.

God, the Only-begotten of God the Father, became man. And how then can one be in the body of Christ who denies the man Christ? Or how can one be a member who disowns the Head? But why linger over a multitude of reasons when the Lord Himself undoes all the windings of human argumentation? For He says not, The cock shall not crow till thou hast denied the man; or, as He was wont to speak in His more familiar condescension with men, The cock shall not crow till thou hast thrice denied the Son of man; but He says, "till thou hast denied me thrice." What is that "me," but just what He was? and what was He but Christ? Whatever of Him, therefore, he denied, he denied Himself, he denied the Christ, he denied the Lord his God. For Thomas also, his fellow-disciple, when he exclaimed, "My Lord and my God," did not handle the Word, but only His flesh; and laid not his inquisitive hands on the incorporeal nature of God, but on His human body.[1] And so he touched the man, and yet recognised his God. If, then, what the latter touched, Peter denied; what the latter invoked, Peter offended. "The cock shall not crow till thou hast denied me thrice." Although thou say, "I know not the man;" although thou say, "Man, I know not what thou sayest;" although thou say, "I am not one of His disciples;"[2] thou wilt be denying me. If, which it were sinful to doubt, Christ so spake, and foretold the truth, then doubtless Peter denied Christ. Let us not accuse Christ in defending Peter. Let infirmity acknowledge its sin; for there is no falsehood in the Truth. When Peter's infirmity acknowledged its sin, his acknowledgment was full; and the greatness of the evil he had committed in denying Christ, he showed by his tears. He himself reproves his defenders, and for their conviction, brings his tears forward as witnesses. Nor have we, on our part, in so speaking, any delight in accusing the first of the apostles; but in looking on him, we ought to take home the lesson to ourselves, that no man should place his confidence in human strength. For what else had our Teacher and Saviour in view, but to show us, by making the first of the apostles himself an example, that no one ought in any way to presume of himself? And that, therefore, really

[1] Chap. xx. 27, 28. [2] Matt. xxvi. 34, 69-74, and Luke xxii. 55-60.

took place in Peter's soul, for which he gave cause in his body. And yet he did not go before in the Lord's behalf, as he rashly presumed, but did so otherwise than he reckoned. For before the death and resurrection of the Lord, he both died when he denied, and returned to life when he wept; but he died, because he himself had been proud in his presumption, and he lived again, because that Other had looked on him with kindness.

TRACTATE LXVII.

Chapter XIV. 1–3.

1. OUR special attention, brethren, must be earnestly turned to God, in order that we may be able to obtain some intelligent apprehension of the words of the holy Gospel, which have just been ringing in our ears. For the Lord Jesus saith: "Let not your heart be troubled. Believe[1] in God, and believe [*or*, believe also] in me." That they might not as men be afraid of death, and so be troubled, He comforts them by affirming Himself also to be God. "Believe," He says, "in God, believe also in me." For it follows as a consequence, that if ye believe in God, ye ought to believe also in me: which were no consequence if Christ were not God. "Believe in God, and believe in" Him, who, by nature and not by robbery, is equal with God; for He emptied Himself; not, however, by losing the form of God, but by taking the form of a servant.[2] You are afraid of death as regards this servant form, "let not your heart be troubled," the form of God will raise it again.

2. But why have we this that follows, "In my Father's house are many mansions," but that they were also in fear about themselves? And therein they might have heard the words, "Let not your heart be troubled." For, was there any of them that could be free from fear, when Peter, the most confident and forward of them all, was told, "The cock shall not crow till thou hast denied me thrice"?[3] Considering themselves, therefore, beginning with Peter, as destined to perish, they had cause to be troubled: but when they now

[1] A few of the MSS. have "*ye believe*," after the Vulgate: the Greek verb also, πιστεύετε, which occurs twice in this clause, is doubtful, signifying, *ye believe*, or, *believe* (imperative).—MIGNE.

[2] Phil. ii. 6, 7.

[3] Chap. xiii. 38.

hear, "In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you," they are revived from their trouble, made certain and confident that after all the perils of temptations they shall dwell with Christ in the presence of God. For, albeit one is stronger than another, one wiser than another, one more righteous than another, "in the Father's house there are many mansions;" none of them shall remain outside that house, where every one, according to his deserts, is to receive a mansion. All alike have that penny, which the householder orders to be given to all that have wrought in the vineyard, making no distinction therein between those who have laboured less and those who have laboured more:[1] by which penny, of course, is signified eternal life, wherein no one any longer lives to a different length than others, since in eternity life has no diversity in its measure. But the many mansions point to the different grades of merit in that one eternal life. For there is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory; and so also the resurrection of the dead. The saints, like the stars in the sky, obtain in the kingdom different mansions of diverse degrees of brightness; but on account of that one penny no one is cut off from the kingdom; and God will be all in all[2] in such a way, that, as God is love,[3] love will bring it about that what is possessed by each will be common to all. For in this way every one really possesses it, when he loves to see in another what he has not himself. There will not, therefore, be any envying amid this diversity of brightness, since in all of them will be reigning the unity of love.

3. Every Christian heart, therefore, must utterly reject the idea of those who imagine that there are many mansions spoken of, because there will be some place outside the kingdom of heaven, which shall be the abode of those blessed innocents who have departed this life without baptism, because without it they cannot enter the kingdom of heaven. Faith like this is not faith, inasmuch as it is not the true and catholic faith. Are you not so foolish and blinded with carnal

[1] Matt. xx. 9. [2] 1 Cor. xv. 41, 42, 28. [3] 1 John iv. 8.

imaginations as to be worthy of reprobation, if you should thus separate the mansion, I say not of Peter and Paul, or any of the apostles, but even of any baptized infant from the kingdom of heaven; do you not think yourselves deserving of reprobation in thus putting a separation between these and the house of God the Father? For the Lord's words are not, In the whole world, or, In all creation, or, In everlasting life and blessedness, there are many mansions; but He says, "In my Father's house are many mansions." Is not that the house where we have a building of God, a house not made with hands, eternal in the heavens?[1] Is not that the house whereof we sing to the Lord, "Blessed are they that dwell in Thy house; they shall praise Thee for ever and ever"?[2] Will you then venture to separate from the kingdom of heaven the house, not of every baptized brother, but of God the Father Himself, to whom all we who are brethren say, "Our Father, who art in heaven,"[3] or divide it in such a way as to make some of its mansions inside, and some outside, the kingdom of heaven? Far, far be it from those who desire to dwell in the kingdom of heaven, to be willing to dwell in such folly with you: far be it, I say, that since every house of sons that are reigning can be nowhere else but in the kingdom, any part of the royal house itself should be outside the kingdom.

4. "And if I go," He says, "and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." O Lord Jesus, how goest Thou to prepare a place, if there are already many mansions in Thy Father's house, where Thy people shall dwell with Thyself? Or if Thou receivest them unto Thyself, how wilt Thou come again, who never withdrawest Thy presence? Such subjects as these, beloved, were we to attempt to explain them with such brevity as seems within the proper bounds of our discourse to-day, would certainly suffer in clearness from compression, and the very brevity would become itself a second obscurity; we shall therefore defer this debt, which the bounty of our Family-head will enable us to repay at a more suitable opportunity.

[1] 2 Cor. v. 1. [2] Ps. lxxxiv. 4. [3] Matt. vi. 9.

TRACTATE LXVIII.

On the same passage.

1. WE acknowledge, beloved brethren, that we are owing you, and ought now to repay, what was left over for consideration, how we can understand that there is no real mutual contrariety between these two statements, namely, that after saying, "In my Father's house are many mansions: if it were not so, I would have told you, that I go to prepare a place for you;"—where He makes it clear enough that He said so to them for the very reason that there are many mansions there already, and there is no need of preparing any;[1]—the Lord again says: "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." How is it that He goes and prepares a place, if there are many mansions already? If there were not such, He would have said, "I go to prepare." Or if the place has still to be prepared, would He not then also properly have said, "I go to prepare"? Are these mansions in existence already, and yet needing still to be prepared? For if they were not in existence, He would have said, "I go to prepare." And yet, because their present state of existence is such as still to stand in need of preparation, He does not go to prepare them in the same sense as they already exist; but if He go and prepare them as they shall be hereafter, He will

[1] The apparent contrariety that Augustine here deals with, partly arises from a mistaken interpretation of the second half of verse 2, as given above. His Latin version read, "si quo minus, dixissem vobis quia vado," etc., and is a close verbal rendering of the original text, as found in several MSS.,—εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, ὅτι πορεύομαι,—although some others omit the ὅτι. But while verbally exact, grammatical accuracy and a fair exegesis will admit of a pause after ὑμῖν (vobis), as the general sense of the passage requires. Ὅτι might thus be used in the sense of "because;" or, as it often is, as a particle introducing a direct statement.—TR.

come again and receive His own to Himself; that where He is, there they may be also. How then are there mansions in the Father's house, and these not different ones but the same, which already exist in a sense in which they can admit of no preparation, and yet do not exist, inasmuch as they are still to be prepared? How are we to think of this, but in the same way as the prophet, who also declares of God, that He has [already] made that which is yet to be. For he says not, Who will make what is yet to be, but, "Who has made what is yet to be."[1] Therefore He has both made such things and is yet to make them. For they have not been made at all if He has not made them; nor will they ever be if He make them not Himself. He has made them therefore in the way of foreordaining them; He has yet to make them in the way of actual elaboration. Just as the Gospel plainly intimates when He chose His disciples, that is to say, at the time of His calling them;[2] and yet the apostle says, "He chose us before the foundation of the world,"[3] to wit, by predestination, not by actual calling. "And whom He did predestinate, them He also called;"[4] He hath chosen by predestination before the foundation of the world, He chooses by calling before its close. And so also has He prepared those mansions, and is still preparing them; and He who has already made the things which are yet to be, is now preparing, not different ones, but the very mansions He has already prepared: what He *has* prepared in predestination, He *is* preparing by actual working. Already, therefore, they *are*, as respects predestination; if it were not so, He would have said, I will go and

[1] Isa. xlv. 11, according to the Septuagint, whose reading, as usual, is followed by Augustine, although here a very manifest mistranslation of the Hebrew. The words are, "Thus saith Jehovah, the Holy One of Israel (ויצרו האתיות שאלוני) and his Maker, Ask me of things to come," etc. This is the rendering really in accordance with the usual Hebrew idiom, with the sense of the passage itself, and with the frequent use of *Yotser* (Maker) by Isaiah. It is that also approved by the Masoretic pointing, and followed generally by the other translations, including the Vulgate, which has: "plastes ejus: ventura interrogate me," etc. The LXX., however, makes *ha'othiyyoth* dependent on *yots'ro* (notwithstanding its own suffix), instead of the verb that follows, and reads, ὁ ποιήσας (αὐτὸν in some copies) τὰ ἐπερχόμενα, which Augustine renders in the text: "qui fecit quæ futura sunt."—Tr.

[2] Luke vi. 13. [3] Eph. i. 4. [4] Rom. viii. 30.

prepare, that is, I will predestinate. But because they are not yet in a state of practical preparedness, He says, "And if I go and prepare a place for you, I will come again, and receive you unto myself."

2. But He is in a certain sense preparing the dwellings by preparing for them the dwellers. As, for instance, when He said, "In my Father's house are many dwellings," what else can we suppose the house of God to mean but the temple of God? And what that is, ask the apostle, and he will reply, "For the temple of God is holy, which [temple] ye are."[1] This is also the kingdom of God, which the Son is yet to deliver up to the Father; and hence the same apostle says, "Christ the beginning, and then they that are Christ's in His presence; then [cometh] the end, when He shall have delivered up the kingdom to God, even the Father;"[2] that is, those whom He has redeemed by His blood, He shall then have delivered up to stand before His Father's face. This is that kingdom of heaven whereof it is said, "The kingdom of heaven is likened unto a man who sowed good seed in his field. But the good seed are the children of the kingdom;" and although now they are mingled with tares, at the end the King Himself shall send forth His angels, "and they shall gather out of His kingdom all things that offend. Then shall the righteous shine forth as the sun in the kingdom of their Father."[3] The kingdom will shine forth in the kingdom when [those that are] the kingdom shall have reached the kingdom; just as we now pray when we say, "Thy kingdom come."[4] Even now, therefore, already is the kingdom called, but only as yet being called together. For if it were not now called, it could not be then said, "They shall gather out of His kingdom everything that offends." But the realm is not yet reigning. Accordingly it is already so far the kingdom, that when all offences shall have been gathered out of it, it shall then attain to sovereignty, so as to possess not merely the name of a kingdom, but also the power of government. For it is to this kingdom, standing then at the right hand, that it shall be said in the end, "Come, ye blessed of my Father,

[1] 1 Cor. iii. 17.
[2] 1 Cor. xv. 23, 24.
[3] Matt. xiii. 24, 38-43.
[4] Matt. vi. 10.

receive the kingdom;"[1] that is, ye who were the kingdom, but without the power to rule, come and reign; that what you formerly were only in hope, you may now have the power to be in reality. This house of God, therefore, this temple of God, this kingdom of God and kingdom of heaven, is as yet in the process of building, of construction, of preparation, of assembling. In it there will be mansions, even as the Lord is now preparing them; in it there are such already, even as the Lord has already ordained them.

3. But why is it that He went away to make such preparation, when, as it is certainly we ourselves that are the subjects in need of preparation, His doing so will be hindered by leaving us behind? I explain it, Lord, as I can: it was surely this Thou didst signify by the preparation of those mansions, that the just ought to live by faith.[2] For he who is sojourning at a distance from the Lord has need to be living by faith, because by this we are prepared for beholding His countenance.[3] For "blessed are the pure in heart, for they shall see God;"[4] and "He purifieth their hearts by faith."[5] The former we find in the Gospel, the latter in the Acts of the Apostles. But the faith by which those who are yet to see God have their hearts purified, while sojourning at a distance here, believeth what it doth not see; for if there is sight, there is no longer faith. Merit is accumulating now to the believer, and then the reward is paid into the hand of the beholder. Let the Lord then go and prepare us a place; let Him go, that He may not be seen; and let Him remain concealed, that faith may be exercised. For then is the place preparing, if it is by faith we are living. Let the believing in that place be desired, that the place desired may itself be possessed; the longing of love is the preparation of the mansion. Prepare thus, Lord, what Thou art preparing; for Thou art preparing us for Thyself, and Thyself for us, inasmuch as Thou art preparing a place both for Thyself in us, and for us in Thee. For Thou hast said, "Abide in me, and I in you."[6] As far as each one has been a partaker of Thee, some less, some more, such will be the diversity of rewards in pro-

[1] Matt. xxv. 34. [2] Rom. i. 17. [3] 2 Cor. v. 6-8.
[4] Matt. v. 8. [5] Acts xv. 9. [6] Chap. xv. 4.

portion to the diversity of merits; such will be the multitude of mansions to suit the inequalities among their inmates; but all of them, none the less, eternally living, and endlessly blessed. Why is it that Thou goest away? Why is it Thou comest again? If I understand Thee aright, Thou withdrawest not Thyself either from the place Thou goest from, or from the place Thou comest from: Thou goest away by becoming invisible, Thou comest by again becoming manifest to our eyes. But unless Thou remainest to direct us how we may still be advancing in goodness of life, how will the place be prepared where we shall be able to dwell in the fulness of joy? Let what we have said suffice on the words which have been read from the Gospel as far as "I will come again, and receive you to myself." But the meaning of what follows, "That where I am, there ye may be also; and whither I go ye know, and the way ye know," we shall be in a better condition—after the question put by the disciple, that follows, and which we also may be putting, as it were, through him—for hearing, and more suitably situated for making the subject of our discourse.

TRACTATE LXIX.

CHAPTER XIV. 4–6.

1. WE have now the opportunity, dearly beloved, as far as we can, of understanding the earlier words of the Lord from the later, and His previous statements by those that follow, in what you have heard was His answer to the question of the Apostle Thomas. For when the Lord was speaking above of the mansions, of which He both said that they already were in His Father's house, and that He was going to prepare them; where we understood that those mansions already existed in predestination, and are also being prepared through the purifying by faith of the hearts of those who are hereafter to inhabit them, seeing that they themselves are the very house of God; and what else is it to dwell in God's house than to be in the number of His people, since His people are at the same time in God, and God in them? To make this preparation the Lord departed, that by believing in Him, though no longer visible, the mansion, whose outward form is always hid in the future, may now by faith be prepared; for this reason, therefore, He had said, "And if I go away and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." In reply to this, "Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?" Both of these the Lord had said that they knew; both of them this other declares that he does not know, to wit, the place to which, and the way whereby, He is going. But he does not know that he is speaking falsely; they knew, therefore, and did not know that they knew. He will convince them that they already know what they imagine themselves still to be ignorant of. "Jesus saith unto him, I am the way, and the truth, and the life."

What, brethren, does He mean? See, we have just heard the disciple asking, and the Master instructing, and we do not yet, even after His voice has sounded in our ears, apprehend the thought that lies hid in His words. But what is it we cannot apprehend? Could His apostles, with whom He was talking, have said to Him, We do not know Thee? Accordingly, if they knew Him, and He Himself is the way, they knew the way; if they knew Him who is Himself the truth, they knew the truth; it they knew Him who is also the life, they knew the life. Thus, you see, they were convinced that they knew what they knew not that they knew.

2. What is it, then, that we also have not apprehended in this discourse? What else, think you, brethren, but just that He said, "And whither I go ye know, and the way ye know"? And here we have discovered that they knew the way, because they knew Him who is the way: the way is that by which we go; but is the way the place also to which we go? And yet each of these He said that they knew, both whither He was going, and the way. There was need, therefore, for His saying, "I am the way," in order to show those who knew Him that they knew the way, which they thought themselves ignorant of; but what need was there for His saying, "I am the way, and the truth, and the life," when, after knowing the way by which He went, they had still to learn whither He was going, but just because it was to the truth and to the life He was going? By Himself, therefore, He was going to Himself. And whither go we, but to Him? and by what way go we, but by Him? He, therefore, went to Himself by Himself, and we by Him to Him; yea, likewise both He and we go thus to the Father. For He says also in another place of Himself, "I go to the Father;"[1] and here on our account He says, "No man cometh unto the Father but by me." And in this way He goeth by Himself both to Himself and to the Father, and we by Him both to Him and to the Father. Who can apprehend such things save he who has spiritual discernment? and how much is it that even he can apprehend, although thus spiritually discerning? Brethren, how can you desire me to explain such things to you? Only reflect how

[1] Chap. xvi. 10.

lofty they are. You see what I am, I see what you are; in all of us the body, which is corrupted, burdens the soul, and the earthly tabernacle weigheth down the mind that museth upon many things.[1] Do we think we can say, "To Thee have I lifted up my soul, O Thou that dwellest in the heavens"?[2] But burdened as we are with so great a weight, under which we groan, how shall I lift up my soul unless He lift it with me who laid His own down for me? I shall speak then as I can, and let each of you who is able receive it. As He gives, I speak; as He gives, the receiver receiveth; and as He giveth, there is faith for him who cannot yet receive with understanding. For, saith the prophet, "If ye will not believe, ye shall not understand."[3]

3. Tell me, O my Lord, what to say to Thy servants, my fellow-servants. The Apostle Thomas had Thee before him in order to ask Thee questions, and yet could not understand Thee unless he had Thee within him; I ask Thee because I know that Thou art over me; and I ask, seeking, as far as I can, to let my soul diffuse itself in that same region over me where I may listen to Thee, who usest no external sound to convey Thy teaching. Tell me, I pray, how it is that Thou goest to Thyself. Didst Thou formerly leave Thyself to come to us, especially as Thou camest not of Thyself, but the Father sent Thee? I know, indeed, that Thou didst empty Thyself; but in taking the form of a servant,[4] it was neither that Thou didst lay down the form of God as something to return to, or that Thou lost it as something to be recovered; and yet Thou didst come, and didst place Thyself not only before the carnal eyes, but even in the very hands of men. And how otherwise save in Thy flesh? By means of this Thou didst come, yet abiding where Thou wast; by this means Thou didst return,

[1] Wisd. ix. 15. [2] Ps. cxxiii. 1.

[3] Isa. vii. 9, according to LXX., which reads, ἐὰν μὴ πιστεύσητε, οὐδὲ μὴ συνῆτε. תַּאֲמִנוּ, however, will scarcely admit the meaning of "understand" (συνῆτε). There is a play in the Hebrew upon the verb אָמַן, which is the one used in both clauses, first in the *Hiphil*, where it means *to cleave fast to, to show a firm trust in;* and secondly, in the *Niphal, to be held fast, to be confirmed in one's trust.* Hence the rendering of our English Bible is more correct: "If ye will not believe, surely ye shall not be established."—Tr.

[4] Phil. ii. 7. .

without leaving the place to which Thou hadst come. If, then, by such means Thou didst come and return, by such means doubtless Thou art not only the way for us to come unto Thee, but wast the way also for Thyself to come and to return. For when Thou didst return to the life, which Thou art Thyself, then of a truth that same flesh of Thine Thou didst bring from death unto life. The Word of God, indeed, is one thing, and man another; but the Word was made flesh, or became man. And so the person of the Word is not different from that of the man, seeing that Christ is both in one person; and in this way, just as when His flesh died, Christ died, and when His flesh was buried, Christ was buried (for thus with the heart we believe unto righteousness, and thus with the mouth do we make confession unto salvation [1]); so when the flesh came from death unto life, Christ came to life. And because Christ is the Word of God, He is also the life. And thus in a wonderful and ineffable manner He, who never laid down or lost Himself, came to Himself. But God, as was said, had come through the flesh to men, the truth to liars; for God is true, and every man a liar.[2] When, therefore, He withdrew His flesh from amongst men, and carried it up there where no liar is found, He also Himself—for the Word was made flesh—returned by Himself, that is, by His flesh, to the truth, which is none other but Himself. And this truth, we cannot doubt, although found amongst liars, He preserved even in death; for Christ was once dead, but never false.

4. Take an example, very different in character and wholly inadequate, yet in some little measure helpful to the understanding of God, from things that are in peculiarly intimate subjection to God. See here in my own case, while as far as pertains to my mind I am just the same as yourselves, if I keep silence I am so to myself; but if I speak to you something suited to your understanding, in a certain sense I go forth to you without leaving myself, but at the same time approach you and yet quit not the place from which I proceed. But when I cease speaking, I return in a kind of way to myself, and in a kind of way I remain with you, if you retain what you have heard in the discourse I am delivering.

[1] Rom. x. 10. [2] Rom. iii. 4.

And if the mere image that God made is capable of this, what may not God, the very image of God, not made by, but born of God; whose body, wherein He came forth to us and returned from us, has not ceased to be, like the sound of my voice, but abides there, where it shall die no more, and death shall have no more dominion over it?[1] Much more, perhaps, might and ought to have been said on these words of the Gospel; but your souls ought not to be burdened with spiritual food, however pleasant, especially as the spirit is willing, but the flesh is weak.[2]

[1] Rom. vi. 9. [2] Matt. xxvi. 41.

TRACTATE LXX.

CHAPTER XIV. 7–10.

1. THE words of the holy Gospel, brethren, are rightly understood only if they are found to be in harmony with those that precede; for the premises ought to agree with the conclusion, when it is the Truth that speaks. The Lord had said before, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also:" and then had added, "And whither I go ye know, and the way ye know;" and showed that all He said was that they knew Himself. What, therefore, the meaning was of His going to Himself by Himself,—for He also lets the disciples see that it is by Him that they are to come to Him,—we have already told you, as we could, in our last discourse. When He says, therefore, "That where I am, there ye may be also," where else were they to be but in Himself? In this way is He also in Himself, and they, therefore, are just where He is, that is, in Himself. Accordingly, He Himself is that eternal life which is yet to be ours, when He has received us unto Himself; and as He is that life eternal, so is it in Him, that where He is, there shall we be also, that is to say, in Himself. "For as the Father hath life in Himself," and certainly that life which He has is in no wise different from what He is Himself as its possessor, "so hath He given to the Son to have life in Himself,"[1] inasmuch as He *is* the very life which He hath in Himself. But shall we then actually be what He is, (namely), the life, when we shall have begun our existence in that life, that is, in Himself? Certainly not; for He, by His very existence as the life, hath life, and is Himself what He hath; and as the life is in Him, so is He in Himself: but we are not that life, but partakers of His life, and shall be

[1] Chap. v. 26.

there in such wise as to be wholly incapable of being in ourselves what He is, but so as, while ourselves not the life, to have Him as our life, who has Himself the life, on this very account that He Himself is the life. In short, He both exists unchangeably in Himself and inseparably in the Father. But we, when wishing to exist in ourselves, were thrown into inward trouble regarding ourselves, as is expressed in the words, "My soul is cast down within me:"[1] and changing from bad to worse, cannot even remain as we were. But when by Him we come unto the Father, according to His own words, "No man cometh unto the Father but by me," and abide in Him, no one shall be able to separate us either from the Father or from Him.

2. Connecting, therefore, His previous words with those that follow, He proceeded to say, "If ye had known me, ye should certainly have known my Father also." This conforms to His previous words, "No man cometh unto the Father but by me." And then He adds: "And from henceforth ye know Him, and have seen Him." But Philip, one of the apostles, not understanding what he had just heard, said, "Lord, show us the Father, and it sufficeth us." And the Lord replied to him, "Have I been so long time with you, and yet have ye not known me, Philip? he that seeth me, seeth also the Father." Here you see He complains that He had been so long time with them, and yet He was not known. But had He not Himself said, "And whither I go ye know, and the way ye know;" and on their saying that they knew it not, had convinced them that they did know, by adding the words, "I am the way, and the truth, and the life"? How, then, says He now, "Have I been so long time with you, and have ye not known me?" when, in fact, they knew both whither He went and the way, on no other grounds save that they really knew Himself? But this difficulty is easily solved by saying that some of them knew Him, and others did not, and that Philip was one of those who did not know Him; so that, when He said, "And whither I go ye know, and the way ye know," He is understood as having spoken to those that knew, and not to Philip, who has it said to him, "Have I been so long

[1] Ps. xlii. 6.

time with you, and have ye not known me, Philip?" To such, then, as already knew the Son, was it now also said of the Father, "And from henceforth ye know Him, and have seen Him:" for such words were used because of the all-sided likeness subsisting between the Father and the Son; so that, because they knew the Son, they might henceforth be said to know the Father. Already, therefore, they knew the Son, if not all of them, those at least to whom it is said, "And whither I go ye know, and the way ye know;" for He is Himself the way. But they knew not the Father, and so have also to hear, "If ye have known me, ye have known my Father also;" that is, through me ye have known Him also. For I am one, and He another. But that they might not think Him unlike, He adds, "And from henceforth ye know Him, and have seen Him." For they saw His perfectly resembling Son, but needed to have the truth impressed on them, that exactly such as was the Son whom they saw, was the Father also whom they did not see. And to this points what is afterwards said to Philip, "He that seeth me, seeth also the Father." Not that He Himself was Father and Son, which is a notion of the Sabellians, who are also called Patripassians,[1] condemned by the Catholic faith; but that Father and Son are so alike, that he who knoweth one knoweth both. For we are accustomed to speak in this way of two who closely resemble each other, to those who are in the habit of seeing one of them, and wish to know what like the other is, so that we say, In seeing the one, you have seen the other. In this way, then, is it said, "He that seeth me, seeth also the Father." Not, certainly, that He who is the Son is also the Father, but that the Son in no respect disagrees with the likeness of the Father. For had not the Father and Son been two persons, it would not have been said, "If ye have known me, ye have known my Father also." Such is certainly the case, for "no one," He says, "cometh unto the Father but by me: if ye have known me, ye have known my Father also;" because it is I, who am the

[1] That is, those who ascribed suffering to the Father; because the Sabellians, denying the distinct personality of the Son, and regarding Him as only a special revelation of God the Father, were chargeable, therefore, with holding that it was God the Father who really suffered and died on the cross.—TR.

only way to the Father, that will lead you to Him, that He also may Himself become known to you. But as I am in all respects His perfect image, "from henceforth ye know Him" in knowing me; "and have seen Him," if you have seen me with the spiritual eyesight of the soul.

3. Why, then, Philip, dost thou say, "Show us the Father, and it sufficeth us? Have I been so long time with you, and yet have ye not known me, Philip? He that seeth me, seeth the Father also." If it interests thee much to see this, believe at least what thou seest not. For "how," He says, "sayest thou, Show us the Father?" If thou hast seen me, who am His perfect likeness, thou hast seen Him to whom I am like. And if thou canst not directly see this, "believest thou not," at least, "that I am in the Father, and the Father in me?" But Philip might say here, "I see Thee indeed, and believe Thy full likeness to the Father; but is one to be reproved and rebuked because, when he sees one who bears a likeness to another, he wishes to see that other to whom he is like? I know, indeed, the image, but as yet I know only the one without the other; it is not enough for me, unless I know that other whose likeness he bears. Show us, therefore, the Father, and it sufficeth us." But the Master really reproved the disciple because He saw into the heart of his questioner. For it was with the idea, as if the Father were somehow better than the Son, that Philip had the desire to know the Father: and so he did not even know the Son, because believing that He was inferior to another. It was to correct such a notion that it was said, "He that seeth me, seeth the Father also. How sayest thou, Show us the Father?" I see the meaning of thy words: it is not the original likeness thou seekest to see, but it is that other thou thinkest the superior. "Believest thou not that I am in the Father, and the Father in me?" Why desirest thou to discover some distance between those who are thus alike? why cravest thou the separate knowledge of those who cannot be separated? What, after this, He says not only to Philip, but to all of them together, must not now be thrust into a corner, in order that, by His help, it may be the more carefully expounded.

TRACTATE LXXI.

CHAPTER XIV. 10-14.

1. GIVE close attention, and try to understand, beloved; for while it is we who speak, it is He Himself who never withdraweth His presence from us who is our Teacher. The Lord saith, what you have just heard read, "The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, He doeth the works." Even His words, then, are works? Clearly so. For surely he that edifies a neighbour by what he says, works a good work. But what mean the words, "I speak not of myself," but, I who speak am not of myself? Hence He attributes what He does to Him, of whom He, that doeth them, is. For the Father is not God [as born, etc.] of any one else, while the Son is God, as equal, indeed, to the Father, but [as born] of God the Father. Therefore the former is God, but not of God; and the Light, but not of light: whereas the latter is God of God, Light of Light.

2. For in connection with these two clauses,—the one where it is said, "I speak not of myself;" and the other, which runs, "but the Father that dwelleth in me, He doeth the works,"—we are opposed by two different classes of heretics, who, by each of them holding only to one clause, run off, not in one, but opposite directions, and wander far from the pathway of truth. For instance, the Arians say, See here, the Son is not equal to the Father, He speaketh not of Himself. The Sabellians, or Patripassians, on the other hand, say, See, He who is the Father is also the Son; for what else is this, "The Father that dwelleth in me, He doeth the works," but I that do them dwell in myself? You make contrary assertions, and that not only in the sense that any one thing is false, that is, contrary to truth, but in this also, when two things that are both false contradict one another. In your wanderings you have

taken opposite directions; midway between the two is the path you have left. You are a far longer distance apart from each other than from the very way you have both forsaken. Come hither, you from the one side, and you from the other: pass not across, the one to the other, but come from both sides to us, and make this the place of your mutual meeting. Ye Sabellians, acknowledge the Being you overlook; Arians, set Him whom you subordinate in His place of equality, and you will both be walking with us in the pathway of truth. For you have grounds on both sides that make mutual admonition a duty. Listen, Sabellian: so far is the Son from being the same as the Father, and so truly is He another, that the Arian maintains His inferiority to the Father. Listen, Arian: so truly is the Son equal to the Father, that the Sabellian declares Him to be identical with the Father. Do thou restore the personality thou hast abstracted, and thou, the full dignity thou hast lowered, and both of you stand together on the same ground as ourselves: because the one of you [who has been an Arian], for the conviction of the Sabellian, never lets out of sight the personality of Him who is distinct from the Father, and the other [who has been a Sabellian] takes care, for the conviction of the Arian, of not impairing the dignity of Him who is equal with the Father. For to both of you He cries, "I and my Father are one."[1] When He says "one," let the Arians listen: when He says, "we are," let the Sabellians give heed, and no longer continue in the folly of denying, the one, His equality [with the Father], the other, His distinct personality. If, then, in saying, "The words that I speak unto you, I speak not of myself," He is thereby accounted of a power so inferior, that what He doeth is not what He Himself willeth; listen to what He also said, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." And so likewise, if in saying, "The Father that dwelleth in me, He doeth the works," He is on that account not to be regarded as distinct in person from the Father, let us listen to His other words, "What things soever the Father doeth, these also doeth the Son likewise;"[2] and He will be understood as speaking not of one person twice over, but of

[1] Chap. x. 30. [2] Chap. v. 21, 19.

two who are one. But just because their mutual equality is such as not to interfere with their distinct personality, therefore He speaketh not of Himself, because He is not of Himself; and the Father also, that dwelleth in Him, Himself doeth the works, because He, by whom and with whom He doeth them, is not, save of [the Father] Himself. And then He goes on to say, "Believe ye not that I am in the Father, and the Father in me? Or else believe me for the very works' sake." Formerly it was Philip only who was reproved, but now it is shown that he was not the only one there that needed reproof. "For the very works' sake," He says, "believe ye that I am in the Father, and the Father in me:" for had we been separated, we should have been unable to do any kind of work inseparably.

3. But what is this that follows? "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." And so He promised that He Himself would also do those greater works. Let not the servant exalt himself above his Lord, or the disciple above his Master.[1] He says that they will do greater works than He doeth Himself; but it is all by His doing such in or by them, and not as if they did them of themselves. Hence the song that is addressed to Him, "I will love Thee, O Lord, my strength."[2] But what, then, are those greater works? Was it that their very shadow, as they themselves passed by, healed the sick?[3] For it is a mightier thing for a shadow, than for the hem of a garment, to possess the power of healing.[4] The one work was done by Christ Himself, the other by them; and yet it was He that did both. Nevertheless, when He so spake, He was commending the efficacious power[5] of His own words: for it was in this sense He had said, "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the works." What works was He then referring to,

[1] Chap. xiii. 16. [2] Ps. xviii. 1. [3] Acts v. 15.
[4] Matt. xiv. 36. [5] "Opera."

but the words He was speaking? They were hearing and believing, and their faith was the fruit of those very words: howbeit, when the disciples preached the gospel, it was not small numbers like themselves, but nations also that believed; and such, doubtless, are greater works. And yet He said not, Greater works than these shall ye do, to lead us to suppose that it was only the apostles who would do so; for He added, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Is the case then so, that he that believeth on Christ doeth the same works as Christ, or even greater than He did? Points like these are not to be treated in a cursory way, nor ought they to be hurriedly disposed of; and, therefore, as our present discourse must be brought to a close, we are obliged to defer their further consideration.

TRACTATE LXXII.

On the same passage.

1. IT is no easy matter to comprehend what is meant by, or in what sense we are to receive, these words of the Lord, "He that believeth on me, the works that I do shall he do also:" and then, to this great difficulty in the way of our understanding, He has added another still more difficult, "And greater things than these shall he do." What are we to make of it? We have not found one who did such works as Christ did; and are we likely to find one who will do even greater? But we remarked in our last discourse, that it was a greater deed to heal the sick by the passing of their shadow, as was done by the disciples, than as the Lord Himself did by the touch of the hem of His garment; and that more believed on the apostles than on the Lord Himself, when preaching with His own lips; so that we might suppose works like these to be understood as greater: not that the disciple was to be greater than his Master, or the servant than his Lord, or the adopted son than the Only-begotten, or man than God, but that by them He Himself would condescend to do these greater works, while telling them in another passage, "Without me ye can do nothing."[1] While He Himself, on the other hand, to say nothing of His other works, which are numberless, made them without any aid from themselves, and without them made this world; and because He Himself thought meet to become man, without them He made also Himself. But what have they [made or done] without Him, save sin? And last of all, He straightway also withdrew from the subject all that could cause us agitation; for after saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" He

[1] Chap. xv. 5.

immediately went on to add, "Because I go unto the Father; and whatsoever ye shall ask in my name, that will I do." He who had said, "He will do," afterwards said, "I will do;" as if He had said, Let not this appear to you impossible; for he that believeth on me can never become greater than I am, but it is I who shall then be doing greater things than now; greater things by him that believeth on me, than by myself apart from him; yet it is I myself apart from him,[1] and I myself by him [that will do the works]: and as it is apart from him, it is not he that will do them; and as, on the other hand, it is by him, although not by his own self, it is he also that will do them. And besides, to do greater things by one than apart from one, is not a sign of deficiency, but of condescension. For what can servants render unto the Lord for all His benefits towards them?[2] And sometimes He hath condescended to number this also amongst His other benefits towards them, namely, to do greater works by them than apart from them. Did not that rich man go away sad from His presence, when seeking counsel about eternal life? He heard, and cast it away: and yet in after days the counsel that fell on his ears was followed, not by one, but by many, when the good Master was speaking by the disciples; He was an object of contempt to the rich man, when warned by Himself directly, and of love to those whom by means of poor men He transformed from rich into poor. Here, then, you see, He did greater works when preached by believers, than when speaking Himself to hearers.

2. But there is still something to excite thought in His doing such greater works by the apostles; for He said not, as if merely with reference to them, The works that I do shall ye do also; and greater works than these shall ye do: but wishing to be understood as speaking of all that belonged to His family, said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." If, then, he that believeth shall do such works, he that shall

[1] That is, here, "without any self-originating aid of his," as if he had any independent and meritorious share in the work. Augustine plays on the prepositions, "per (eum)," and "præter (eum)."—Tr.

[2] Ps. cxvi. 12.

do them not is certainly no believer: just as "He that loveth me, keepeth my commandments,"[1] implies, of course, that he who keepeth them not, loveth not. In another place, also, He says, "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who buildeth his house upon a rock;"[2] and he, therefore, who is unlike this wise man, without doubt either heareth these sayings and doeth them not, or faileth even to hear them. "He that believeth in me," He says, "though he die, yet shall he live;"[3] and he, therefore, that shall not live, is certainly no believer now. In a similar way, also, it is said here, "He that believeth in me shall do [such works]:" he is, therefore, no believer who shall not do so. What have we here, then, brethren? Is it that one is not to be reckoned among believers in Christ, who shall not do greater works than Christ? It were hard, unreasonable, intolerable, to suppose so; that is, unless it be rightly understood. Let us listen, then, to the apostle, when he says, "To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness."[4] This is the work in which we may be doing the works of Christ, for even our very believing in Christ is the work of Christ. It is this He worketh in us, not certainly without us. Hear now, then, and understand, "He that believeth on me, the works that I do shall he do also:" I do them first, and he shall do them afterwards; for I do such works that he may do them also. And what are the works, but the making of a righteous man out of an ungodly one?

3. "And greater works than these shall he do." Than what, pray? Shall we say that one is doing greater works than all that Christ did who is working out his own salvation with fear and trembling?[5] A work which Christ is certainly working in him, but not without him; and one which I might, without hesitation, call greater than the heavens and the earth, and all in both within the compass of our vision. For both heaven and earth shall pass away,[6] but the salvation and justification of those predestinated thereto, that is, of those whom He foreknoweth, shall continue for ever. In the former

[1] Chap. xiv. 21. [2] Matt. vii. 24. [3] Chap. xi. 25.
[4] Rom. iv. 5. [5] Phil. ii. 12. [6] Matt. xxiv. 35.

there is only the working of God, but in the latter there is also His image. But there are also in the heavens, thrones, governments, principalities, powers, archangels, and angels, which are all of them the work of Christ; and is it, then, greater works also than these that he doeth, who, with Christ working in him, is a co-worker in his own eternal salvation and justification? I dare not call for any hurried decision on such a point: let him who can, understand, and let him who can, judge whether it is a greater work to create righteous beings than to make righteous the ungodly. For at least, if there is equal power employed in both, there is greater mercy in the latter. For "this is the great mystery of godliness which was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."[1] But when He said, "Greater works than these shall he do," there is no necessity requiring us to suppose that all of Christ's works are to be understood. For He spake, perhaps, only *of these* He was now doing; and the work He was doing at that time was uttering the words of faith, and of such works specially had He spoken just before when He said, "The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, He doeth the works." His words, accordingly, were His works. And it is assuredly something less to preach the words of righteousness, which He did apart from us, than to justify the ungodly, which He does in such a way in us that we also are doing it ourselves. It remains for us to inquire how the words are to be understood, "Whatsoever ye shall ask in my name, I will

[1] 1 Tim. iii. 16. On account of the well-known textual controversy among Biblicists, this passage, as quoted by Augustine, is so far valuable, as it shows us how he read and understood the point in dispute, namely, whether it is "GOD was manifested" (as in our English version), or, "WHO [which] was manifested," as here by Augustine; in other words, whether the original text read Θεός or ὅς before ἐφανερώθη. The evidence is almost equally divided between the two; and the difficulty is chiefly caused by the circumstance, that in the earliest MSS., the Uncial, ΘΕΟΣ (God) is usually written in a contracted form, consisting of the first and last letters, ΘΣ, which differs from the pronoun ὅς (who), written ΟΣ, merely by the little line inside the Θ, and another line over the contraction; both of which may have been unintentionally omitted at the time of copying, or purposely inserted at an after date. To us now, the question is of less importance, as, if the true reading be ὅς (who), its antecedent can only be Χριστός (Christ).—TR.

do it." Because of the many things His believing ones ask, and receive not, there is no small question claiming our attention; but as this discourse must now be concluded, we must allow at least a little delay for its consideration and discussion.

TRACTATE LXXIII.

Again on the same passage.

1. THE Lord, by His promise, gave those whose hopes were resting on Himself a special ground of confidence, when He said, "For I go to the Father; and whatsoever ye shall ask in my name, I will do it." His proceeding, therefore, to the Father, was not with any view of abandoning the needy, but of hearing and answering their petitions. But what is to be made of the words, "Whatsoever ye shall ask," when we behold His faithful ones so often asking and not receiving? Is it, shall we say, for no other reason but that they ask amiss? For the Apostle James made this a ground of reproach when he said, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."[1] What one, therefore, wishes to receive, in order to turn to an improper use, God in His mercy rather refuses to bestow. Nay, more, if a man asks what would, if answered, only tend to his injury, there is surely greater cause to fear, lest what God could not withhold with kindness, He should give in His anger. Do we not see how the Israelites got to their own hurt what their guilty lusting craved? For while it was raining manna on them from heaven, they desired to have flesh to eat.[2] They disdained what they had, and shamelessly sought what they had not: as if it were not better for them to have asked not to have their unbecoming desires gratified with the food that was wanting, but to have their own dislike removed, and be made themselves to receive aright the food that was provided. For when evil becomes our delight, and what is good the reverse, we ought to be entreating God rather to win us back to the love of the good, than to grant us the evil. Not that it is wrong to eat flesh, for the apostle, speak-

[1] Jas. iv. 3. [2] Num. xi. 32.

ing of this very thing, says, "Every creature of God is good, and nothing to be refused which is received with thanksgiving;"[1] but because, as he also says, "It is evil for that man who eateth with offence;"[2] and if so, with offence to man, how much more so if to God? to whom it was no light offence, on the part of the Israelites, to reject what wisdom was supplying, and ask for that which lust was craving: although they would not actually make the request, but murmured because it was wanting. But to let us know that the wrong lies not with any creature of God, but with obstinate disobedience and inordinate desire, it was not in swine's flesh that the first man found death, but in an apple;[3] and it was not for a fowl, but for a dish of pottage, that Esau lost his birthright.[4]

2. How, then, are we to understand "Whatsoever ye shall ask, I will do it," if there are some things which the faithful ask, and which God, even purposely on their behalf, leaves undone? Or ought we to suppose that the words were addressed only to the apostles? Surely not. For what He has got the length of now saying is in the very line of what He had said before: "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do;" which was the subject of our previous discourse. And that no one might attribute such power to himself, but rather to make it manifest that even these greater works were done by Himself, He proceeded to say, "For I go to the Father; and whatsoever ye shall ask in my name, I will do it." Was it the apostles only that believed on Him? When, therefore, He said, "He that believeth on me," He spake to those, among whom we also by His grace are included, who by no means receive everything that we ask. And if we turn our thoughts even to the most blessed apostles, we find that he who laboured more than they all, yet not he, but the grace of God that was with him,[5] besought the Lord thrice that the messenger of Satan might depart from him, and received not what he had asked.[6] What shall we say, beloved? Are we to suppose that the promise here made, "Whatsoever ye shall ask in my name, I will do it," was not fulfilled by Him even to the

[1] 1 Tim. iv. 4. [2] Rom. xiv. 20. [3] Gen. iii. 6.
[4] Gen. xxv. 34. [5] 1 Cor. xv. 10. [6] 2 Cor. xii. 8.

apostles? And to whom, then, will ever His promise be fulfilled, if therein He has deceived His own apostles?

3. Wake up, then, believer, and give careful heed to what is stated here, "*in my name:*" for in these words He does not say, "whatsoever ye shall ask" in any way; but, "in my name." How, then, is He called, who promised so great a blessing? Christ Jesus, of course: Christ means King, and Jesus means Saviour! for certainly it is not any one who is a king that will save us, but only the Saviour-King; and therefore, whatsoever we ask that is adverse to the interests of salvation, we do not ask in the name of the Saviour. And yet He is the Saviour, not only when He does what we ask, but also when He refuses to do so; since by not doing what He sees to be contrary to our salvation, He manifests Himself the more fully as our Saviour. For the physician knows which of his patient's requests will be favourable, and which will be adverse, to his safety; and therefore yields not to his wishes when asking what is prejudicial, that he may effect his recovery. Accordingly, when we wish Him to do whatsoever we ask, let it not be in any way, but in His name, that is, in the name of the Saviour, that we present our petition. Let us not, then, ask aught that is contrary to our own salvation; for if He do that, He does it not as the Saviour, which is the name He bears to His faithful disciples. For He who condescends to be the Saviour of the faithful, is also a Judge to condemn the ungodly. Whatsoever, therefore, any one that believeth on Him shall ask in that name which He bears to those who believe on Him, He will do it; for He will do it as the Saviour. But if one that believeth on Him asketh something through ignorance that is injurious to his salvation, he asketh it not in the name of the *Saviour;* for His Saviour He will no longer be if He do aught to impede his salvation. And hence, in such a case, in not doing what He is entreated to do, His way is kept the clearer for doing what His name imports. And on that account, not only as the Saviour, but also as the good Master, He taught us, in the very prayer He gave us, what we should ask, in order that, whatsoever we shall ask, He may do it; and that we, too, might thereby understand that we cannot be asking in the Master's name

anything that is inconsistent with the rule of His own instructions.

4. There are some things, indeed, which, although really asked in His name, that is, in harmony with His character as both Saviour and Master, He doeth not at the time we ask them, and yet He faileth not to do them. For when we pray that the kingdom of God may come, it does not imply that He is not doing what we ask, because we do not begin at once to reign with Him in the everlasting kingdom: for what we ask is delayed, but not denied. Nevertheless, let us not fail in praying, for in so doing we are as those that sow the seed; and in due season we shall reap.[1] And even when we are asking aright, let us ask Him at the same time not to do what we ask amiss; for there is reference to this also in the Lord's Prayer, when we say, "Lead us not into temptation."[2] For surely the temptation is no slight one if thine own request be hostile to thy cause. But we must not listen with indifference to the statement that the Lord (to prevent any from thinking that what He promised to do to those that asked, He would do without the Father, after saying, "Whatsoever ye shall ask in my name, I will do it") immediately added, "That the Father may be glorified in the Son: if ye shall ask anything in my name, I will do it." In no respect, therefore, does the Son act without the Father, since He so acts for the very purpose that in Him the Father may be glorified. The Father, therefore, acts in the Son, that the Son may be glorified in the Father: and the Son acts in the Father, that the Father may be glorified in the Son; for the Father and the Son are one.

[1] Gal. vi. 9. [2] Matt. vi. 9–13.

TRACTATE LXXIV.

Chapter XIV. 15-17.

1. WE have heard, brethren, while the Gospel was read, the Lord saying: "If ye love me, keep my commandments: and I will ask the Father, and He shall give you another Comforter [Paraclete], that He may abide with you for ever; [even] the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him; for He shall dwell with you, and shall be in you."[1] There are many points which might form the subject of inquiry in these few words of the Lord; but it were too much for us either to search into all that is here for the searching, or to find out all that we here search for. Nevertheless, as far as the Lord is pleased to grant us the power, and in proportion to our capacity and yours, attend to what we ought to say and you to hear, and receive, beloved, what we on our part are able to give, and apply to Him for that wherein we fail. It is the Spirit, the Comforter, that Christ has promised to His apostles; but let us notice the way in which He gave the promise. "If ye love me," He says, "keep my commandments: and I will ask the Father, and He shall give you another Comforter, that He may abide with you for ever; [even] the Spirit of truth." We have here, at all events, the Holy Spirit in the Trinity, whom the catholic faith acknowledges to be consubstantial and co-eternal with Father and Son: He it is of whom the apostle says, "The love of

[1] Augustine has *cognoscetis* for the second "know," and *scit* for that immediately preceding. The Greek text, however, has γινώσκω in both places, and in the *present* tense. He has also "manebit et in vobis erit." The tense of μένει, whether *present* or *future*, depends simply on the place of the accent, μένει, or μενεῖ: while, as between the two readings ἐστὶν and ἔσται, the preponderance of MS. authority seems in favour of the latter; although the *present* γινώσκετε in the principal clause would be more naturally followed by an equally *proleptic* present in those which follow.—Tr.

God is shed abroad in our hearts by the Holy Spirit, who is given unto us."[1] How, then, doth the Lord say, "If ye love me, keep my commandments: and I will ask the Father, and He shall give you another Comforter;" when He saith so of the Holy Spirit, without [having] whom we can neither love God nor keep His commandments? How can we love so as to receive Him, without whom we cannot love at all? or how shall we keep the commandments so as to receive Him, without whom we have no power to keep them? Or can it be that the love wherewith we love Christ has a prior place within us, so that, by thus loving Christ and keeping His commandments, we become worthy of receiving the Holy Spirit, in order that the love, not of Christ, which had already preceded, but of God the Father, may be shed abroad in our hearts by the Holy Spirit, who is given unto us? Such a thought is altogether wrong. For he who believes that he loveth the Son, and loveth not the Father, certainly loveth not the Son, but some figment of his own imagination. And besides, this is the apostolic declaration, "No one saith, Lord Jesus,[1] but in the Holy Spirit:[2] and who is it that calleth Him Lord Jesus but he that loveth Him, if he so call Him in the way the apostle intended to be understood? For many call Him so with their lips, but deny Him in their hearts and works; just as He saith of such, "For they profess that they know God, but in works they deny Him."[3] If it is by works He is denied, it is doubtless also by works that His name is truly invoked. "No one," therefore, "saith, Lord Jesus," in mind, in word, in deed, with the heart, the lips, the labour of the hands,—no one saith, Lord Jesus, but in the Holy Spirit; and no one calls Him so but he that loveth. And accordingly the apostles were already calling Him Lord Jesus: and if they called Him so, in no way that implied a feigned utterance, with the mouth confessing, in heart and works denying Him; if they called Him so in all truthfulness of soul, there can be

[1] Rom. v. 5.

[2] Or, "Jesus is Lord." The weight of authority is clearly in favour of the reading followed by Augustine—λέγει, Κύριος Ἰησοῦς, giving the direct utterance of the speaker; and not the indirect accusative, Κύριον Ἰησοῦν, followed by our English version.—Tr.

[3] 1 Cor. xii. 3. [4] Tit. i. 16.

no doubt they loved. And how, then, did they love, but in the Holy Spirit? And yet they are commanded to love Him and keep His commandments, previous and in order to their receiving the Holy Spirit: and yet, without having that Spirit, they certainly could not love Him and keep His commandments.

2. We are therefore to understand that he who loves has already the Holy Spirit, and by what he has becomes worthy of a fuller possession, that by having the more he may love the more. Already, therefore, had the disciples that Holy Spirit whom the Lord promised, for without Him they could not call Him Lord; but they had Him not as yet in the way promised by the Lord. Accordingly they both had, and had Him not, inasmuch as they had Him not as yet to the same extent as He was afterwards to be possessed. They had Him, therefore, in a more limited sense: He was yet to be given them in an ampler measure. They had Him in a hidden way, they were yet to receive Him in a way that was manifest; for this present possession had also a bearing on that fuller gift of the Holy Spirit, that they might come to a conscious knowledge of what they had. It is in speaking of this gift that the apostle says: "Now we have received, not the spirit of this world, but the spirit which is of God, that we may know the things that are freely given to us of God."[1] For that same manifest bestowal of the Holy Spirit the Lord made, not once, but on two separate occasions. For close on the back of His resurrection from the dead He breathed on them and said, "Receive ye the Holy Spirit."[2] And because He then gave [the Spirit], did He on that account fail in afterwards sending Him according to His promise? Or was it not the very same Spirit who was both then breathed upon them by Himself, and afterwards sent by Him from heaven?[3] And so, why that same giving on His part which took place publicly, also took place twice, is another question: for it may be that this twofold bestowal of His in a public way took place because of the two commandments of love, that is, to our neighbour and to God, in order that love might be impressively intimated as pertaining to the Holy Spirit. And if any other reason is to be sought for, we cannot at present allow our dis-

[1] 1 Cor. ii. 12. [2] Chap. xx. 22. [3] Acts ii. 4.

course to be improperly prolonged by such an inquiry: provided, however, it be admitted that, without the Holy Spirit, we can neither love Christ nor keep His commandments; while the less experience we have of His presence, the less also can we do so; and the fuller our experience, so much the greater our ability. Accordingly, the promise is no vain one, either to him who has not [the Holy Spirit], or to him who has. For it is made to him who has not, in order that he may have; and to him who has, that he may have more abundantly. For were it not that He was possessed by some in smaller measure than by others, St. Elisha would not have have said to St. Elijah, "Let the spirit that is in thee be in a twofold measure in me."[1]

3. But when John the Baptist said, "For God giveth not the Spirit by measure,"[2] he was speaking exclusively of the Son of God, who received not the Spirit by measure; for in Him dwelleth all the fulness of the Godhead.[3] And no more is it independently of the grace of the Holy Spirit that the Mediator between God and men is the man Christ Jesus:[4] for with His own lips He tells us that the prophetical utterance had been fulfilled in Himself: "The Spirit of the Lord is upon me; because He hath anointed me, and hath sent me to preach the gospel to the poor."[5] For His being the Only-begotten, the equal of the Father, is not of grace, but of nature; but the assumption of human nature into the personal unity of the Only-begotten is not of nature, but of grace, as the Gospel acknowledges itself when it says, "And the child grew, and waxed strong, being filled with wisdom, and the grace of God was in Him."[6] But to others He is given by measure,—a measure ever enlarging until each has received his full complement up to the limits of his own perfection. As we are also reminded by the apostle, "Not to think of ourselves more highly than we ought to think, but to think soberly; according as God hath dealt to every man the measure of faith."[7] Nor is it the Spirit Himself that is divided, but the gifts bestowed by the Spirit: for there are diversities of gifts, but the same Spirit.[8]

[1] 2 Kings ii. 9. [2] Chap. iii. 4. [3] Col. ii. 9. [4] 1 Tim. ii. 5.
[5] Luke iv. 18-21. [6] Luke ii. 40. [7] Rom. xii. 3. [8] 1 Cor. xii. 4.

4. But when He says, "I will ask the Father, and He shall give you another Paraclete," He intimates that He Himself is also a paraclete. For paraclete is in Latin called *advocatus* (advocate); and it is said of Christ, "We have an advocate with the Father, Jesus Christ the righteous."[1] But He said that the world could not receive the Holy Spirit, in much the same sense as it is also said, "The minding of the flesh is enmity against God: for it is not subject to the law of God; neither indeed can be;"[2] just as if we were to say, Unrighteousness cannot be righteous. For in speaking in this passage of the world, He refers to those who love the world; and such a love is not of the Father.[3] And thus the love of this world, which gives us enough to do to weaken and destroy its power within us, is in direct opposition to the love of God, which is shed abroad in our hearts by the Holy Spirit who is given unto us. "The world," therefore, "cannot receive Him, because it seeth Him not, neither knoweth Him." For worldly love possesseth not those invisible eyes, whereby, save in an invisible way, the Holy Spirit cannot be seen.

5. "But ye," He adds, "shall know Him; for He shall dwell with you, and be in you." He will be in them that He may dwell with them; He will not dwell with them to the end that He may be in them: for the being anywhere is prior to the dwelling there. But to prevent us from imagining that His words, "He shall dwell with you," were spoken in the same sense as that in which a guest usually dwells with a man in a visible way, He explained what "He shall dwell with you" meant, when He added the words, "He shall be in you." He is seen, therefore, in an invisible way: nor can we have any knowledge of Him unless He be in us. For it is in a similar way that we come to see our conscience within us: for we see the face of another, but we cannot see our own; but it is our own conscience we see, not another's. And yet conscience is never anywhere but within us: but the Holy Spirit can be also apart from us, since He is given that He may also be in us. But we cannot see and know Him in the only way in which He may be seen and known, unless He be in us.

[1] 1 John ii. 1. [2] Rom. viii. 7, *marg.* [3] 1 John ii. 16.

TRACTATE LXXV.

CHAPTER XIV. 18–21.

1. AFTER the promise of the Holy Spirit, lest any should suppose that the Lord was to give Him, as it were, in place of Himself, in any such way as that He Himself would not likewise be with them, He added the words: "I will not leave you orphans; I will come to you." *Orphani* [Greek] are *pupilli* [parentless children] in Latin. The one is the Greek, the other the Latin name of the same thing: for in the psalm where we read, "Thou art the helper of the fatherless" [in the Latin version, *pupillo*], the Greek has *orphano*.[1] Accordingly, although it was not the Son of God that adopted sons to His Father, or willed that we should have by grace that same Father, who is His Father by nature, yet in a sense it is paternal feelings toward us that He Himself displays, when He declares, "I will not leave you orphans; I will come to you." In the same way He calls us also the children of the bridegroom, when He says, "The time will come, when the bridegroom shall be taken away from them, and then shall the children of the bridegroom fast."[2] And who is the bridegroom, but Christ the Lord?

2. He then goes on to say, "Yet a little while, and the world seeth me no more." How so? the world saw Him then; for under the name of the world are to be understood those of whom He spake above, when saying of the Holy Spirit, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him." He was plainly visible to the carnal eyes of the world, while manifest in the flesh; but it saw not the Word that lay hid in the flesh: it saw the man, but it saw not God: it saw the covering, but not the Being within. But as, after the resurrection, even His very flesh,

[1] Ps. x. 14. [2] Matt. ix. 15.

which He exhibited both to the sight and to the handling of His own, He refused to exhibit to others, we may in this way perhaps understand the meaning of the words, "Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also."

3. What is meant by the words, "Because I live, ye shall live also"? Why did He speak in the present tense of His own living, and in the future of theirs, but just by way of promise that the life also of the resurrection-body, as it preceded in His own case, would certainly follow in theirs? And as His own resurrection was in the immediate future, He put the word in the present tense to signify its speedy approach: but of theirs, as delayed till the end of the world, He said not, ye live; but, "ye shall live." With elegance and brevity, therefore, by means of two words, one of them in the present tense and the other in the future, He gave the promise of two resurrections, to wit, His own in the immediate future, and ours as yet to come in the end of the world. "Because I live," He says, "ye shall live also:" because He liveth, therefore shall we live also. For as by man is death, by man also is the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.[1] As it is only through the former that every one is liable to death, it is only through Christ that any one can attain unto life. Because we did not live, we are dead; because He lived, we shall live also. We were dead to Him, when we lived to ourselves; but, because He died in our behalf, He liveth both for Himself and for us. For, because He liveth, we shall live also. For while we were able of ourselves to attain unto death, it is not of ourselves also that life can come into our possession.

4. "In that day," He says, "ye shall know that I am in my Father, and ye in me, and I in you." In what day, but in that whereof He said, "Ye shall live also"? For then will it be that we can see what we believe. For even now is He in us, and we in Him: this we believe now, but then shall we also know it; although what we know even now by faith, we shall know then by actual vision. For as long as we are in the body, as it now is, to wit, corruptible, and encumbering

[1] 1 Cor. xv. 21, 22.

to the soul, we live at a distance from the Lord; for we walk by faith, not by sight.[1] Then accordingly it will be by sight, for we shall see Him as He is.[2] For if Christ were not even now in us, the apostle would not say, "And if Christ be in you, the body is dead indeed because of sin; but the spirit is life because of righteousness."[3] But that we are also in Him even then, He makes sufficiently clear, when He says, "I am the vine, ye are the branches."[4] Accordingly in that day, when we shall be living the life, whereby death shall be swallowed up, we shall know that He is in the Father, and we in Him, and He in us; for then shall be completed that very state which is already in the present begun by Him, that He should be in us, and we in Him.

5. "He that hath my commandments," He adds, "and keepeth them, he it is that loveth me." He that hath [them] in his memory, and keepeth them in his life; who hath them orally, and keepeth them morally; who hath them in the ear, and keepeth them in deed; or who hath them in deed, and keepeth them by perseverance;—"he it is," He says, "that loveth me." By works is love made manifest as no fruitless application of a name. "And he that loveth me," He says, "shall be loved of my Father, and I will love him, and will manifest myself to him." But what is this, "I *will* love"? Is it as if He were then only to love, and loveth not at present? Surely not. For how could the Father love us apart from the Son, or the Son apart from the Father? Working as They do inseparably, how can They love apart?[5] But He said, "I will love him," in reference to that which follows, "and I will manifest myself to him." "I will love, and will manifest;" that is, I will love to the very extent of manifesting. For this has been the present aim of His love, that we may believe, and keep hold of the commandment of faith; but then His love will have this for its object, that we may see, and get that very sight as the reward of our faith: for we also love now, by believing in that which we shall see hereafter; but then shall we love in the sight of that which now we believe.

[1] 2 Cor. v. 7. [2] 1 John iii. 2. [3] Rom. viii. 10.
[4] Chap. xv. 5. [5] "Separabiliter."

TRACTATE LXXVI.

Chapter XIV. 22-24.

1. WHILE the disciples thus question, and Jesus their Master replies to them, we also, as it were, are learning along with them, when we either read or listen to the holy Gospel. Accordingly, because the Lord had said, "Yet a little while, and the world seeth me no more.; but ye shall see me," Judas—not indeed His betrayer, who was surnamed Iscariot, but he whose epistle is read among the canonical Scriptures—asked Him of this very matter: "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" Let us, too, be as it were questioning disciples with them, and listen to our common Master. For Judas the holy, not the impure, the follower, but not the persecutor of the Lord, has inquired the reason why Jesus was to manifest Himself to His own, and not to the world; why it was that yet a little while, and the world should not see Him, but they should see Him.

2. "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings." Here we have set forth the reason why He is to manifest Himself to His own, and not to that other class whom He distinguishes by the name of the world; and such is the reason also why the one loveth Him, and the other loveth Him not. It is the very reason, whereof it is declared in the sacred psalm, "Judge me, O God, and plead my cause against an unholy nation."[1] For such as love are chosen, because they love: but those who have not love, though they speak with the tongues of men and angels, are become a sounding brass and a tinkling cymbal; and though they had the gift of prophecy, and knew all mys-

[1] Ps. xliii. 1.

teries and all knowledge, and had all faith so that they could remove mountains, they are nothing; and though they distributed all their substance, and gave their body to be burnt, it profiteth them nothing.[1] The saints are distinguished from the world by that love which maketh the one-minded[2] to dwell [together] in a house.[3] In this house Father and Son make their abode, and impart that very love to those whom They shall also honour at last with this promised self-manifestation; of which the disciple questioned his Master, that not only those who then listened might learn it from His own lips, but we also from his Gospel. For he had made inquiry about the manifestation of Christ, and heard [in reply] about His loving and abiding. There is therefore a kind of inward manifestation of God, which is entirely unknown to the ungodly, who receive no manifestation of God the Father and the Holy Spirit: of the Son, indeed, there might have been such, but only in the flesh; and that, too, neither of the same kind as the other, nor able under any form to remain with them, save only for a little while; and even that, for judgment, not for rejoicing; for punishment, not for reward.

3. We have now, therefore, to understand, so far as He is pleased to unfold it, the meaning of the words, "Yet a little while, and the world seeth me no more; but ye shall see me." It is true, indeed, that after a little while He was to withdraw even His body, in which the ungodly also were able to see Him, from their sight; for none of *them* saw Him after His resurrection. But since it was declared on the testimony of angels, "He shall so come in like manner as ye have seen Him

[1] 1 Cor. xiii. 1-3.

[2] "Unanimes."

[3] Ps. lxviii. 6: according to Augustine's translation and adaptation of the words מוֹשִׁיב יְחִידִים בַּיִתָה, and which the Vulgate has also rendered somewhat similarly, "qui inhabitare facit unius moris in domo." The English version is rather more accordant with the context, "who setteth the solitary in families," or rather, "who maketh the solitary [lit. those standing alone] to dwell in a house," *marg.*; that is, if יָחִיד might not even here retain its proper meaning of "*only one*," and, hence, "*beloved one*." At all events, the word thus used, and its place in the context (see especially the preceding verse), may warrant the combination of both meanings,—that those who are "ones standing alone," friendless, cast off from others, in a human sense, are יְחִידִים, "*only ones*," "*beloved ones*" in the heavenly Father's sight, to whom He extends a special protection, and provideth a *home*.—Tr.

go into heaven;"[1] and our faith stands to this, that He will come in the same body to judge the living and the dead; there can be no doubt that He will then be seen by the world, meaning by the name, those who are aliens from His kingdom. And, on this account, it is far better to understand Him as having intended to refer at once to that epoch, when He said, "Yet a little while, and the world seeth me no more," when in the end of the world He shall be taken away from the sight of the damned, that for the future He may be seen only of those with whom, as those that love Him, the Father and Himself are making their abode. But He said, "a little while," because that which appears tedious to men is very brief in the sight of God: for of this same "little while" our evangelist, John, himself says, "Little children, it is the last time."[2]

4. But further, lest any should imagine that the Father and Son only, without the Holy Spirit, make their abode with those that love Them, let him recall what was said above of the Holy Spirit, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye shall know Him; for He shall dwell with you, and shall be in you" (ver. 17). Here you see that, along with the Father and the Son, the Holy Spirit also taketh up His abode in the saints; that is to say, within them, as God in His temple. The triune God, Father, and Son, and Holy Spirit, come to us while we are coming to Them: They come with help, we come with obedience; They come to enlighten, we to behold; They come to fill, we to contain: that our vision of Them may not be external, but inward; and Their abiding in us may not be transitory, but eternal. The Son doth not manifest Himself in such a way as this to the world: for the world is spoken of in the passage before us as those, of whom He immediately adds, "He that loveth me not, keepeth not my sayings." These are such as never see the Father and the Holy Spirit: and see the Son for a little while, not to their attainment of bliss, but to their condemnation; and even Him, not in the form of God, wherein He is equally invisible with the Father and the Holy Spirit, but in human form, in which it was His will to be an

[1] Acts i. 11. [2] 1 John ii. 18.

object of contempt in suffering, but of terror in judging the world.

5. But when He added, "And the saying which ye have heard is not mine, but the Father's who sent me," let us not be filled with wonder or fear: He is not inferior to the Father, and yet He is not, save of the Father: He is not unequal in Himself, but He is not of Himself. For it was no false word He uttered when He said, "He that loveth me not, keepeth not my sayings." He called them, you see, His own sayings; does He, then, contradict Himself when He said again, "And the saying which ye have heard is not mine"? And, perhaps, it was on account of some intended distinction that, when He said *His own*, He used "sayings" in the plural; but when He said that "the saying," that is, the Word, was not His own, but the Father's, He wished it to be understood of Himself. For in the beginning was the Word, and the Word was with God, and the Word was God.[1] For as the Word, He is certainly not His own, but the Father's: just as He is not His own image, but the Father's; and is not Himself His own Son, but the Father's. Rightly, therefore, does He attribute whatever He does, as equal, to the Author of all, of whom He has this very prerogative, that He is in all respects His equal.

[1] Chap. i. 1.

TRACTATE LXXVII.

Chapter XIV. 25-27.

1. IN the preceding lesson of the holy Gospel, which is followed by the one that has just been read, the Lord Jesus had said that He and the Father would come to those who loved Them, and make Their abode with them. But He had also already said above of the Holy Spirit, "But ye shall know Him; for He shall dwell with you, and shall be in you" (ver. 17): by which we understood that the divine Trinity dwelleth together in the saints as in His own temple. But now He saith, "These things have I spoken unto you while [still] dwelling with you." That dwelling, therefore, which He promised in the future, is of one kind; and this, which He declares to be present, is of another. The one is spiritual, and is realized inwardly by the mind; the other is corporal, and is exhibited outwardly to the eye and the ear. The one brings eternal blessedness to those who have been delivered, the other pays its visits in time to those who await deliverance. As regards the one, the Lord never withdraws from those who love Him; as regards the other, He comes and goes. "These things," He says, "have I spoken unto you, while [still] dwelling with you;" that is, in His bodily presence, wherein He was visibly conversing with them.

2. "But the Comforter," He adds, "[which is] the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Is it, then, that the Son speaks, and the Holy Spirit teaches, so that we merely get hold of the words that are uttered by the Son, and then understand them by the teaching of the Spirit? as if the Son could speak without the Holy Spirit, or the Holy Spirit teach without the Son: or is it not rather that the Son also teacheth and

the Spirit speaketh, and, when it is God that speaketh and teacheth anything, that the Trinity itself is speaking and teaching? And just because it is a Trinity, its persons required to be introduced individually, so that we might hear it in its distinct personality, and understand its inseparable nature.[1] Listen to the Father speaking in the passage where thou readest, "The Lord said unto me, Thou art my Son:"[2] listen to Him also teaching, in that where thou readest, "Every man that hath heard, and hath learned of the Father, cometh unto me."[3] The Son, on the other hand, thou hast just heard speaking; for He saith of Himself, "Whatsoever I have said unto you:" and if thou wouldst also know Him as a Teacher, bethink thyself of the Master, when He saith, "One is your Master, even Christ."[4] Furthermore, of the Holy Spirit, whom thou hast just been told of as a Teacher in the words, "He shall teach you all things," listen to Him also speaking, where thou readest in the Acts of the Apostles, that the Holy Spirit said to the blessed Peter, "Go with them, for I have sent them."[5] The whole Trinity, therefore, both speaketh and teacheth: but were it not also brought before us in its individual personality, it would certainly altogether surpass the power of human weakness to comprehend it. For as it is altogether inseparable in itself, it could never be known as the Trinity, were it always spoken of inseparably; for when we speak of the Father, and the Son, and the Holy Spirit, we certainly do not pronounce them simultaneously, and yet in themselves they cannot be else than simultaneous. But when He added, "He will bring to your remembrance," we ought also to understand that we are commanded not to forget that these pre-eminently salutary admonitions are part of that grace which the Holy Spirit brings to our remembrance.

3. "Peace," He said, "I leave with you, my peace I give unto you." It is here we read in the prophet, "Peace upon peace:" peace He leaves with us when going away, His own peace He will give us when He cometh in the end. Peace He leaveth with us in this world, His own peace He will give us in the world to come. His own peace He leaveth with us, and

[1] "Eam [Trinitatem] distincte audire, inseparabiliter intelligere."
[2] Ps. ii. 7. [3] Chap. vi. 45. [4] Matt. xxiii. 10. [5] Acts x. 20.

abiding therein we conquer the enemy. His own peace He will give us when, with no more enemies to fight, we shall reign as kings. Peace He leaveth with us, that here also we may love one another: His own peace will He give us, where we shall be beyond the possibility of dissension. Peace He leaveth with us, that we may not judge one another of what is secret to each, while here on earth: His own peace will He give us, when He "will make manifest the counsels of the heart; and then shall every man have praise of God."[1] And yet in Him and from Him it is that we have peace, whether that which He leaveth with us when going to the Father, or that which He will give us when we ourselves are brought by Him to the Father. And what is it He leaveth with us, when ascending from us, save His own presence, which He never withdraweth? For He Himself is our peace who hath made both one.[2] It is He, therefore, that becomes our peace, both when we believe that He is, and when we see Him as He is.[3] For if, so long as we are in this corruptible body that burdens the soul, and are walking by faith, not by sight, He forsaketh not those who are sojourning at a distance from Himself;[4] how much more, when we have attained to that sight, shall He fill us with Himself?

4. But why is it that, when He said, "Peace I leave with you," He did not add, "my;" but when He said, "I give unto you," He there made use of it? Is "my" to be understood even where it is not expressed, on the ground that what is expressed once may have a reference to both? Or may it not be that here also we have some underlying truth that has to be asked and sought for, and opened up to those who knock thereat? For what, if by His own peace He meant such to be understood as that which He possesses Himself? whereas the peace, which He leaves us in this world, may more properly be termed our peace than His. For He, who is altogether without sin, has no elements of discord in Himself; while the peace we possess, meanwhile, is such that in the midst of it we have still to be saying, "Forgive us our debts."[5] A certain kind of peace, accordingly, we do possess, inasmuch as we de-

[1] 1 Cor. iv. 5. [2] Eph. ii. 14. [3] 1 John iii. 2.
[4] 2 Cor. v. 6, 7. [5] Matt. vi. 12.

light in the law of God after the inward man: but it is not a full peace, for we see another law in our members warring against the law of our mind.[1] In the same way we have peace in our relations with one another, just because, in mutually loving, we have a mutual confidence in one another: but no more is such a peace as that complete, for we see not the thoughts of one another's hearts; and we have severally better or worse opinions in certain respects of one another than is warranted by the reality. And so that peace, although left us by Him, is our peace: for were it not from Him, we should not be possessing it, such as it is; but such is not the peace He has Himself. And if we keep what we received to the end, then such as He has shall we have, when we shall have no elements of discord of our own, and we shall have no secrets hid from one another in our hearts. But I am not ignorant that these words of the Lord may be taken so as to seem only a repetition of the same idea, "Peace I leave with you, my peace I give unto you:" so that after saying "peace," He only repeated it in saying "my peace;" and what He had meant in saying "I leave with you," He simply repeated in saying "I give unto you." Let each one understand it as he pleases; but it is my delight, as I believe it is yours also, my beloved brethren, to keep such hold of that peace here, where our hearts are making common cause against the adversary, that we may be ever longing for the peace which there will be no adversary to disturb.

5. But when the Lord proceeded to say, "Not as the world giveth, give I unto you," what else does He mean but, Not as those give who love the world, give I unto you? For their aim in giving themselves peace is that, exempt from the annoyance of lawsuits and wars, they may find enjoyment, not in God, but in the friendship of the world; and although they give the righteous peace, in ceasing to persecute them, there can be no true peace where there is no real harmony, because their hearts are at variance. For as one is called a consort who unites his lot (*sortem*) with another, so may he be termed concordant whose heart has entered into a similar union.[2] Let

[1] Rom. vii. 22, 23.

[2] "Consors dicitur, qui sortem jungit—concors dicendus, qui corda jungit."

us, therefore, beloved, with whom Christ leaveth peace, and to whom He giveth His own peace, not after the world's way, but in a way worthy of Him by whom the world was made, that we should be of one heart with Himself, having our hearts run into one, that this one heart, set on that which is above, may escape the corruption of the earth.

TRACTATE LXXVIII.

CHAPTER XIV. 27, 28.

1. WE have just heard, brethren, these words of the Lord, which He addressed to His disciples: "Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come unto you: if ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I." Their hearts might have become filled with trouble and fear, simply because of His going away from them, even though intending to return; lest, possibly, in the very interval of the shepherd's absence, the wolf should make an onset on the flock. But as God, He abandoned not those from whom He departed as man: and Christ Himself is at once both man and God. And so He both went away in respect of His visible humanity, and remained as regards His Godhead: He went away as regards the nature which is subject to local limitations, and remained in respect of that which is ubiquitous. Why, then, should their heart be troubled and afraid, when His quitting their eyesight was of such a kind as to leave unaltered His presence in their heart? Although even God, who has no local bounds to His presence, may depart from the hearts of those who turn away from Him, not with their feet, but their moral character; just as He comes to such as turn to Him, not with their faces, but in faith, and approach Him in the spirit, and not in the flesh. But that they might understand that it was only in respect of His human nature that He said, "I go and come to you," He went on to say, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I." And so, then, in that very respect wherein the Son is not equal to the Father, in that was He to go to the Father, just as from Him is He hereafter to come to judge the

quick and the dead: while in so far as the Only-begotten is equal to Him that begat, He never withdraws from the Father; but with Him is everywhere perfectly equal in that Godhead which knows of no local limitations. For "being as He was in the form of God," as the apostle says, "He thought it not robbery to be equal with God." For how could that nature be robbery, which was His, not by usurpation, but by birth? "But He emptied Himself, taking upon Him the form of a servant;"[1] and so, not losing the former, but assuming the latter, and emptying Himself in that very respect wherein He stood forth before us here in a humbler state than that wherein He still remained with the Father. For there was the accession of a servant-form, with no recession of the divine: in the assumption of the one there was no consumption of the other. In reference to the one He says, "The Father is greater than I;" but because of the other, "I and my Father are one."[2]

2. Let the Arian attend to this, and find healing in his attention; that wrangling may not lead to vanity, or, what is worse, to insanity. For it is the servant-form which is that wherein the Son of God is less, not only than the Father, but also than the Holy Spirit; and more than that, less also than Himself, for He Himself, in the form of God, is greater than Himself. For the man Christ does not cease to be called the Son of God, a name which was thought worthy of being applied even to His flesh alone as it lay in the tomb. And what else than this do we confess, when we declare that we believe in the only-begotten Son of God, who, under Pontius Pilate, was crucified, and buried? And what of Him was buried, save the flesh without the spirit? And so in believing in the Son of God, who was buried, we surely affix the name, Son of God, even to His flesh, which alone was laid in the grave. Christ Himself, therefore, the Son of God, equal with the Father because in the form of God, inasmuch as He emptied Himself, without losing the form of God, but assuming that of a servant, is greater even than Himself; because the unlost form of God is greater than the assumed form of a servant. And what, then, is there to wonder at, or what is there out of

[1] Phil. ii. 6, 7. [2] Chap. x. 30.

place, if, in reference to this servant-form, the Son of God says, "The Father is greater than I;" and in speaking of the form of God, the self-same Son of God declares, "I and my Father are one"? For one they are, inasmuch as "The Word was God;" and greater is the Father, inasmuch as "the Word was made flesh."[1] Let me add what cannot be gainsaid by Arians and Eunomians:[2] in respect of this servant-form, Christ as a child was inferior also to His own parents, when, according to Scripture, "He was subject"[3] as an infant to His seniors. Why, then, heretic, seeing that Christ is both God and man, when He speaketh as man, dost thou calumniate God? He in His own person commends our human nature; dost thou dare in Him to asperse the divine? Unbelieving and ungrateful as thou art, wilt thou degrade Him who made thee, just for the very reason that He is declaring what He became because of thee? For equal as He is with the Father, the Son, by whom man was made, became man, in order to be less than the Father: and had He not done so, what would have become of man?

3. May our Lord and Master bring home clearly to our minds the words, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I." Let us, along with the disciples, listen to the Teacher's words, and not, with strangers, give heed to the wiles of the deceiver. Let us acknowledge the twofold substance of Christ; to wit, the divine, in which he is equal with the Father, and the human, in respect to which the Father is greater. And yet at the same time both are not two, for Christ is one; and God is not a quaternity, but a Trinity. For as the rational soul and the body form but one man, so Christ, while both God and man, is one; and thus Christ is God, a rational soul, and a body. In all of these we confess Him to be Christ, we confess Him in each. Who, then, is He that made the world? Christ Jesus, but in the form of God. Who is it that was

[1] Chap. i. 1, 14.

[2] The *Eunomians* were a branch of the Arians, only slightly differing in some of their tenets regarding the essential inferiority to God, and the creaturehood, of the Son and the Holy Spirit. As a sect, they belong to the fourth century, and derived their name from Eunomius, bishop of Cyzicus.—Tr.

[3] Luke ii. 51.

crucified under Pontius Pilate? Christ Jesus, but in the form of a servant. And so of the several parts whereof He consists as man. Who is He who was not left in hell? Christ Jesus, but only in respect of His soul. Who was to rise on the third day, after being laid in the tomb? Christ Jesus, but solely in reference to His flesh. In reference, then, to each of these, He is likewise called Christ. And yet all of them are not two, or three, but one Christ. On this account, therefore, did He say, "If ye loved me, ye would surely rejoice, because I go unto the Father;" for human nature is worthy of congratulation, in being so assumed by the only-begotten Word as to be constituted immortal in heaven, and, earthy in its nature, to be so sublimated and exalted, that, as incorruptible dust, it might take its seat at the right hand of the Father. In such a sense it is that He said He would go to the Father. For in very truth He went unto Him, who was always with Him. But His going unto Him and departing from us were neither more nor less than His transforming and immortalizing that which He had taken upon Him from us in its mortal condition, and exalting that to heaven, by means of which He lived on earth in man's behalf. And who would not draw rejoicing from such a source, who has such love to Christ that he can at once congratulate his own nature as already immortal in Christ, and cherish the hope that he himself will yet become so through Christ?

TRACTATE LXXIX.

CHAPTER XIV. 29–31.

1. OUR Lord and Saviour, Jesus Christ, had said unto His disciples, "If ye loved me, ye would surely rejoice, because I go unto the Father; for the Father is greater than I." And that He so spake in His servant-form, and not in that of God, wherein He is equal with the Father, is well known to faith as it resides in the minds of the pious, not as it is feigned by the scornful and senseless. And then He added, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." What can He mean by this, when the fact rather is, that a man ought, before it comes to pass, to believe that which demands his belief? For it forms the very encomium of faith when that which is believed is not seen. For what greatness is there in believing what is seen, as in those words of the same Lord, when, in reproving a disciple, He said, "Because thou hast seen, thou hast believed; blessed are they that see not, and yet believe."[1] And I hardly know whether any one can be said to believe what he sees; for this same faith is thus defined in the epistle addressed to the Hebrews: "Now faith is the substance of those that hope,[2] the assurance[3] of things not seen." Accordingly, if faith is in things that are believed, and that, too, in things which are not seen,[4] what mean these words of the Lord, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe"? Ought He not rather to have said, And now I have told you before it come to pass, that ye may believe what, when it is come to pass, ye

[1] Chap. xx. 29.

[2] Text, *sperantium*, although many MSS. have *sperandorum*, or *sperandarum*, "things hoped for."

[3] "Convictio."

[4] Heb. xi. 1.

shall see? For even he who was told, "Because thou hast seen, thou hast believed," did not believe only what he saw; but he saw one thing, and believed another: for he saw Him as man, and believed Him to be God. He perceived and touched the living flesh, which he had seen in the act of dying, and he believed in the Deity infolded in that flesh. And so he believed with the mind what he did not see, by the help of that which was apparent to his bodily senses. But though we may be said to believe what we see, just as every one says that he believes his own eyes, yet that is not to be mistaken for the faith which is built up by God in our souls; but from things that are seen, we are brought to believe in those which are invisible. Wherefore, beloved, in the passage before us, when our Lord says, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe;" by the words, "when it is come to pass," He certainly means, that they would yet see Him after His death, alive, and ascending to His Father; at the sight of which they should then be compelled to believe that He was indeed the Christ, the Son of the living God, seeing He could do such a thing, even after predicting it, and also could predict it before He did it: and this they should then believe, not with a new, but with an augmented faith; or at least [with a faith] that had been impaired [1] by His death, and was now repaired [1] by His resurrection. For it was not that they had not previously also believed Him to be the Son of God, but when His own predictions were actually fulfilled in Him, that faith, which was still weak at the time of His here speaking to them, and at the time of His death almost ceased to exist, sprang up again into new life and increased vigour.

2. But what says He next? "Hereafter I will not talk much with you; for the prince of this world cometh;" and who is that, but the devil? "And hath nothing in me;" that is to say, no sin at all. For by such words He points to the devil, as the prince, not of His creatures, but of sinners, whom He here designates by the name of *this world*. And as often as the name of the world is used in a bad sense, He is pointing only to the lovers of such a world; of whom it is elsewhere

[1] "Defecta—refecta."

recorded, "Whosoever will be a friend of this world, becomes the enemy of God."[1] Far be it from us, then, so to understand the devil as prince of the world, as if he wielded the government of the whole world, that is, of heaven and earth, and all that is in them; of which sort of world it was said, when we were lecturing on Christ the Word, "And the world was made by Him."[2] The whole world, therefore, from the highest heavens to the lowest earth, is subject to the Creator, not to the deserter; to the Redeemer, not to the destroyer; to the Deliverer, not to the enslaver; to the Teacher, not to the deceiver. And in what sense the devil is to be understood as the prince of the world, is still more clearly unfolded by the Apostle Paul, who, after saying, "We wrestle not against flesh and blood," that is, against men, went on to say, "but against principalities and powers, and the world-rulers of this darkness."[3] For in the very next word he has explained what he meant by "world," when he added, "of this darkness;" so that no one, by the name of the world, should understand the whole creation, of which in no sense are fallen angels the rulers. "Of this darkness," he says, that is, of the lovers of this world: of whom, nevertheless, there were some elected, not from any deserving of their own, but by the grace of God, to whom he says, "Ye were sometimes darkness; but now are ye light in the Lord."[4] For all have been under the rulers of this darkness, that is, [under the rulers] of wicked men, or darkness, as it were, in subjection to darkness: but "thanks be to God, who hath delivered us," says the same apostle, "from the power of darkness, and hath translated us into the kingdom of the Son of His love."[5] And in Him the prince of this world, that is, of this darkness, had nothing; for neither did He come with sin as God, nor had His flesh any hereditary taint of sin in its procreation by the Virgin. And, as if it were said to Him, Why, then, dost Thou die, if Thou hast no sin to merit the punishment of death? He immediately added, "But that the world may know that I love the Father,

[1] Jas. iv. 4. [2] Chap. i. 10.

[3] Eph. vi. 12: Augustine, "rectores mundi tenebrarum harum;" original, τοὺς κοσμοκράτορας τοῦ σκότους τούτου.

[4] Eph. v. 8. [5] Col. i. 12, 13.

and as the Father gave me commandment, even so I do: arise, let us go hence." For He was sitting at table with those who were similarly occupied. But "let us go," He said, and whither, but to the place where He, who had nothing in Him deserving of death, was to be delivered up to death? But He had the Father's commandment to die, as the very One of whom it had been foretold, "Then I paid for that which I took not away;"[1] and so appointed to pay death to the full, while owing it nothing, and to redeem us from the death that was our due. For Adam had seized on sin as a prey, when, deceived, he presumptuously stretched forth his hand to the tree, and attempted to invade the incommunicable name of that Godhead which was disallowed him, and with which the Son of God was endowed by nature, and not by robbery.

[1] Ps. lxix. 4.

TRACTATE LXXX.

Chapter XV. 1-3.

1. THIS passage of the Gospel, brethren, where the Lord calls Himself the vine, and His disciples the branches, declares in so many words that the Mediator between God and men, the man Christ Jesus,[1] is the head of the Church, and that we are His members. For as the vine and its branches are of one nature, therefore, His own nature as God being different from ours, He became man, that in Him human nature might be the vine, and we who also are men might become branches thereof. What mean, then, the words, "I am the true vine"? Was it to the literal vine, from which that metaphor was drawn, that He intended to point them by the addition of "true"? For it is by similitude, and not by any personal propriety, that He is thus called a vine; just as He is also termed a sheep, a lamb, a lion, a rock, a cornerstone, and other names of a like kind, which are themselves rather the *true* ones, from which these are drawn as similitudes, not as realities. But when He says, "I am the true vine," it is to distinguish Himself, doubtless, from that [vine] to which the words are addressed: "How art thou turned into sourness,[2] as a strange vine?"[3] For how could that be a true vine which was expected to bring forth grapes and brought forth thorns?[4]

2. "I am," He says, "the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, He

[1] 1 Tim. ii. 5.

[2] Hebrew סוּרֵי, pass. part. of סוּר, to depart [from God], and so, perhaps, "*stragglers*," i.e. "*straggling branches* of [a strange vine];" or, as in English version, "*degenerate branches*," rather than as in text, where Augustine gives, "in amaritudinem, vitis aliena," following the LXX., which reads, "εἰς πικρίαν ἡ ἄμπελος ἡ ἀλλοτρία." The Vulgate is better: "in pravum, vinea aliena."—Tr.

[3] Jer. ii. 21.

[4] Isa. v. 4.

taketh away; and every one that beareth fruit, He purgeth it, that it may bring forth more fruit." Are, then, the husbandman and the vine one? Christ is the vine in the same sense as when He said, "The Father is greater than I;"[1] but in that sense wherein He said, "I and my Father are one," He is also the husbandman. And yet not such a one as those, whose whole service is confined to external labour; but such, that He also supplies the increase from within. "For neither is he that planteth anything, neither he that watereth; but God that giveth the increase." But Christ is certainly God, for the Word was God; and so He and the Father are one: and if the Word was made flesh,—that which He was not before,—He nevertheless still remains what He was. And still more, after saying of the Father, as of the husbandman, that He taketh away the fruitless branches, and pruneth the fruitful, that they may bring forth more fruit, He straightway points to Himself as also the purger of the branches, when He says, "Now ye are clean through the word which I have spoken unto you." Here, you see, He is also the pruner of the branches—a work which belongs to the husbandman, and not to the vine; and more than that, He maketh the branches His workmen. For although they give not the increase, they afford some help; but not of themselves: "For without me," He says, "ye can do nothing." And listen, also, to their own confession: "What, then, is Apollos? and what is Paul? but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered." And this, too, "as the Lord gave to every man;" and so not of themselves. In that, however, which follows, "but God gave the increase,"[2] He works not by them, but by Himself; for work like that exceeds the lowly capacity of man, transcends the lofty powers of angels, and rests solely and entirely in the hands of the Triune Husbandman. "Now ye are clean," that is, clean, and yet still further to be cleansed. For, had they not been clean, they could not have borne fruit; and yet every one that beareth fruit is purged by the husbandman, that he may bring forth more fruit. He bears fruit because he is clean; and to bear more, he is cleansed still further. For

[1] Chap. xiv. 28. [2] 1 Cor. iii. 5-7.

who in this life is so clean as not to be in need of still further and further cleansing? seeing that, "if we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" to cleanse in very deed the clean, that is, the fruitful, that they may be so much the more fruitful, as they have been made the cleaner.

3. "Now ye are clean through the word which I have spoken unto you." Why does He not say, Ye are clean through the baptism wherewith ye have been washed, but "through the word which I have spoken unto you," save only that in the water also it is the word that cleanseth? Take away the word, and the water is neither more nor less than water. The word is added to the element, and there results the Sacrament, as if itself also a kind of visible word. For He had said also to the same effect, when washing the disciples' feet, "He that is washed needeth not, save to wash his feet, but is clean every whit."[1] And whence has water so great an efficacy, as in touching the body to cleanse the soul, save by the operation of the word; and that not because it is uttered, but because it is believed? For even in the word itself the passing sound is one thing, the abiding efficacy another. "This is the word of faith which we preach," says the apostle, "that if thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."[2] Accordingly, we read in the Acts of the Apostles, "Purifying their hearts by faith;"[3] and, says the blessed Peter in his epistle, "Even as baptism doth also now save us, not the putting away of the filth of the flesh, but the answer[4] of a good conscience." "This is the word of faith which we preach," whereby baptism, doubtless, is also consecrated, in order to its possession of the power to cleanse. For Christ, who is the vine with us, and the husbandman with the Father, "loved the Church, and

[1] Chap. xiii. 10. [2] Rom. viii. 8–10. [3] Acts xv. 9.
[4] Literally, "questioning," *interrogatio*, 1 Pet. iii. 21.

gave Himself for it." And then read the apostle, and see what he adds: "That He might sanctify it, cleansing it with the washing of water by the word."[1] The cleansing, therefore, would on no account be attributed to the fleeting and perishable element, were it not for that which is added, "by the word." This word of faith possesses such virtue in the Church of God, that through the medium of him who in faith presents, and blesses, and sprinkles it, He cleanseth even the tiny infant, although itself unable as yet with the heart to believe unto righteousness, and to make confession with the mouth unto salvation. All this is done by means of the word, whereof the Lord saith, "Now ye are clean through the word which I have spoken unto you."

[1] Eph. v. 25, 26.

TRACTATE LXXXI.

Chapter XV. 4-7.

1. JESUS called Himself the vine, and His disciples the branches, and His Father the husbandman; whereon we have already discoursed as we were able. But in the present passage, while still speaking of Himself as the vine, and of His branches, or, in other words, of the disciples, He said, "Abide in me, and I in you." They are not in Him in the same kind of way that He is in them. And yet both ways tend to their advantage, and not to His. For the relation of the branches to the vine is such that they contribute nothing to the vine, but from it derive their own means of life; while that of the vine to the branches is such that it supplies their vital nourishment, and receives nothing from them. And so their having Christ abiding in them, and abiding themselves in Christ, are in both respects advantageous, not to Christ, but to the disciples. For when the branch is cut off, another may spring up from the living root; but that which is cut off cannot live apart from the root.

2. And then He proceeds to say: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." A great encomium on grace, my brethren,—one that will instruct the souls of the humble, and stop the mouths of the proud. Let those now answer it, if they dare, who, ignorant of God's righteousness, and going about to establish their own, have not submitted themselves unto the righteousness of God.[1] Let the self-complacent answer it, who think they have no need of God for the performance of good works. Fight they not against such a truth, those men of corrupt mind, reprobate concerning the faith,[2] whose reply is only full of impious talk, when they say: It

[1] Rom. x. 3. [2] 2 Tim. iii. 8.

is of God that we have our existence as men, but it is of ourselves that we are righteous? What is it you say, you who deceive yourselves, and, instead of establishing freewill, cast it headlong down from the heights of its self-elevation through the empty regions of presumption into the depths of an ocean grave? Why, your assertion that man of himself worketh righteousness, *that* is the height of your self-elation. But the Truth contradicts you, and declares, "The branch cannot bear fruit of itself, except it abide in the vine." Away with you now over your giddy precipices, and, without a spot whereon to take your stand, vapour away at your windy talk. These are the empty regions of your presumption. But look well at what is tracking your steps, and, if you have any sense remaining, let your hair stand on end. For whoever imagines that he is bearing fruit of himself is not in the vine, and he that is not in the vine is not in Christ, and he that is not in Christ is not a Christian. Such are the ocean depths into which you have plunged.

3. Ponder again and again what the Truth has still further to say: "I am the vine," He adds, "ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." For just to keep any from supposing that the branch can bear at least some little fruit of itself, after saying, "the same bringeth forth much fruit," His next words are not, Without me ye can do but little, but "ye can do nothing." Whether then it be little or much, without Him it is impracticable; for without Him nothing can be done. For although, when the branch beareth little fruit, the husbandman purgeth it that it may bring forth more; yet if it abide not in the vine, and draw its life from the root, it can bear no fruit whatever of itself. And although Christ would not have been the vine had He not been man, yet He could not have supplied such grace to the branches had He not also been God. And just because such grace is so essential to life, that even death itself ceases to be at the disposal of freewill, He adds, "If any one abide not in me, he shall be cast forth as a branch, and wither; and they shall gather him, and cast him into the fire, and he is burned." The wood of the vine, therefore, is in the same

proportion the more contemptible if it abide not in the vine, as it is glorious while so abiding; in fine, as the Lord likewise says of them in the prophet Ezekiel, when cut off, they are of no use for any purpose of the husbandman, and can be applied to no labour of the mechanic.[1] The branch is suitable only for one of two things, either the vine or the fire: if it is not in the vine, its place will be in the fire; and that it may escape the latter, may it have its place in the vine.

4. "If ye abide in me," He says, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." For abiding thus in Christ, is there aught they can wish but what will be agreeable to Christ? So abiding in the Saviour, can they wish anything that is inconsistent with salvation? Some things, indeed, we wish because we are in Christ, and other things we desire because still in this world. For at times, in connection with this our present abode, we are inwardly prompted to ask what we know not it would be inexpedient for us to receive. But God forbid that such should be given us if we abide in Christ, who, when we ask, only does what will be for our advantage. Abiding, therefore, ourselves in Him, when His words abide in us we shall ask what we will, and it shall be done unto us. For if we ask, and the doing follows not, what we ask is not connected with our abiding in Him, nor with His words which abide in us, but with that craving and infirmity of the flesh which are not in Him, and have not His words abiding in them. For to His words, at all events, belongs that prayer which He taught, and in which we say, "Our Father, who art in heaven."[2] Let us only not fall away from the words and meaning of this prayer in our petitions, and whatever we ask, it shall be done unto us. For then only may His words be said to abide in us, when we do what He has commanded us, and love what He has promised. But when His words abide only in the memory, and have no place in the life, the branch is not to be accounted as in the vine, because it draws not its life from the root. It is to this distinction that the word of Scripture has respect, "and to those that remember His commandments to do them."[3] For many retain them in their memory only to

[1] Ezek. xv. 5. [2] Matt. vi. 9. [3] Ps. ciii. 18.

treat them with contempt, or even to mock at and assail them. It is not in such as have only some kind of contact, but no connection, that the words of Christ abide; and to them, therefore, they will not be a blessing, but a testimony against them; and because they are present in them without abiding in them, they are held fast by them for the very purpose of being judged according to them at last.

TRACTATE LXXXII.

CHAPTER XV. 8–10.

1. THE Saviour, in thus speaking to the disciples, commends still more and more the grace whereby we are saved, when He says, "Herein is my Father glorified,[1] that ye bear very much fruit, and be made my disciples." Whether we say *glorified*, or *made bright*, both are the rendering given us of one Greek verb, namely, *doxazein* (δοξάζειν). For what is doxa (δόξα) in Greek, is in Latin glory. I have thought it worth while to mention this, because the apostle says, "If Abraham was justified by works, he hath glory, but not before God."[2] For this is the glory *before God*, whereby God, and not man, is glorified, when he is justified, not by works, but by faith, so that even his doing well is imparted to him by God; just as the branch, as I have stated above,[3] cannot bear fruit of itself. For if herein God the Father is glorified, that we bear much fruit, and be made the disciples of Christ, let us not credit our own glory therewith, as if we had it of ourselves. For of Him is such a grace, and accordingly therein the glory is not ours, but His. Hence also, in another passage, after saying, "Let your light so shine before men that they may see your good works;" to keep them from the thought that such good works were of themselves, He immediately added, "and may glorify your Father who is in heaven."[4] For herein is the Father glorified, that we bear much fruit, and be made the disciples of Christ. And by whom are we so made, but by Him whose mercy hath forestalled us? For we are His workmanship, created in Christ Jesus unto good works.[5]

[1] "Clarificatus," literally, "clarified," or made bright, clear, to men's eyes. See immediately afterwards in text.
[2] Rom. iv. 2. [3] Tract. LXXXI. sec. 2. [4] Matt. v. 16. [5] Eph. ii. 10.

2. "As the Father hath loved me," He says, "so have I loved you: continue ye in my love." Here, then, you see, is the source of our good works. For whence should we have them, were it not that faith worketh by love?[1] And how should we love, were it not that we were first loved? With striking clearness is this declared by the same evangelist in his epistle: "We love God because He first loved us."[2] But when He says, "As the Father hath loved me, so have I loved you," He indicates no such equality between our nature and His as there is between Himself and the Father, but the grace whereby the Mediator between God and men is the man Christ Jesus.[3] For He is pointed out as Mediator when He says, "The Father—me, and I—you." For the Father, indeed, also loveth us, but in Him; for herein is the Father glorified, that we bear fruit in the vine, that is, in the Son, and so be made His disciples.

3. "Continue ye," He says, "in my love." How shall we continue? Listen to what follows: "If ye keep my commandments, ye shall abide in my love." Love brings about the keeping of His commandments; but does the keeping of His commandments bring about love? Who can doubt that it is love which precedes? For he has no true ground for keeping the commandments who is destitute of love. And so, in saying, "If ye keep my commandments, ye shall abide in my love," He shows not the source from which love springs, but the means whereby it is manifested. As if He said, Think not that ye abide in my love if ye keep not my commandments; for it is only if ye have kept them that ye shall abide. In other words, it will thus be made apparent that ye shall abide in my love if ye keep my commandments. So that no one need deceive himself by saying that he loveth Him, if he keepeth not His commandments. For we love Him just in the same measure as we keep His commandments; and the less we keep them, the less we love. And although, when He saith, "Continue ye in my love," it is not apparent what love He spake of; whether the love we bear to Him, or that which He bears to us: yet it is seen at once in the previous clause. For He had there said, "So have I loved you;" and to these

[1] Gal. v. 6. [2] 1 John iv. 19. [3] 1 Tim. ii. 5.

words He immediately adds, "Continue ye in my love:" accordingly, it is that love which He bears to us. What, then, do the words mean, "Continue ye in my love," but just, continue ye in my grace? And what do these mean, "If ye keep my commandments, ye shall abide in my love," but, hereby shall ye know that ye shall abide in the love which I bear to you, if ye keep my commandments? It is not, then, for the purpose of awakening His love to us that we first keep His commandments; but this, that unless He loves us, we cannot keep His commandments. This is a grace which lies all disclosed to the humble, but is hid from the proud.

4. But what are we to make of that which follows: "Even as I have kept my Father's commandments, and abide in His love"? Here also He certainly intended us to understand that fatherly love wherewith He was loved of the Father. For this was what He had just said, "As the Father hath loved me, so have I loved you;" and then to these He added the words, "Continue ye in my love;" in that, doubtless, wherewith I have loved you. Accordingly, when He says also of the Father, "I abide in His love," we are to understand it of that love which was borne Him by the Father. But then, in this case also, is that love which the Father bears to the Son referable to the same grace as that wherewith we are loved of the Son: seeing that we on our part are sons, not by nature, but by grace; while the Only-begotten is so by nature and not by grace? Or is this even in the Son Himself to be referred to His condition as man? Certainly so. For in saying, "As the Father hath loved me, so have I loved you," He pointed to the grace that was His as Mediator. For Christ Jesus is the Mediator between God and men, not in respect to His Godhead, but in respect to His manhood.[1] And certainly it is in reference to this His human nature that we read, "And Jesus increased in wisdom and age, and in favour [grace] with God and men."[2] In harmony, therefore, with this, we may rightly say that while human nature belongs not to the nature of God, yet such human nature does by grace belong to the person of the only-begotten Son of God; and that by grace so great, that there is none greater, yea, none

[1] "Non in quantum Deus, sed in quantum homo est." [2] Luke ii. 52.

that even approaches equality. For there were no merits that preceded that assumption of humanity, but all His merits began with that very assumption. The Son, therefore, abideth in the love wherewith the Father hath loved Him, and so hath kept His commandments. For what are we to think of Him even as man, but that God is His lifter up ?[1] for the Word was God, the Only-begotten, co-eternal with Him that begat; but that He might be given to us as Mediator, by grace ineffable, the Word was made flesh, and dwelt among us.[2]

[1] Ps. iii. 3. [2] Chap. i. 1, 14.

TRACTATE LXXXIII.

CHAPTER XV. 11, 12.

1. YOU have just heard, beloved, the Lord saying to His disciples, "These things have I spoken unto you, that my joy might be in you, and that your joy might be full." And what else is Christ's joy in us, save that He is pleased to rejoice over us? And what is this joy of ours which He says is to be made full, but our having fellowship with Him? On this account He had said to the blessed Peter, "If I wash thee not, thou shalt have no part with me."[1] His joy, therefore, in us is the grace He hath bestowed upon us: and that is also our joy. But over it He rejoiced even from eternity, when He chose us before the foundation of the world.[2] Nor can we rightly say that His joy was not full; for God's joy was never at any time imperfect. But that joy of His was not in us: for we, in whom it could be, had as yet no existence; and even when our existence commenced, it began not to be in Him. But in Him it always was, who in the infallible truth of His own foreknowledge rejoiced that we should yet be His own. Accordingly, He had a joy over us that was already full, when He rejoiced in foreknowing and foreordaining us: and as little could there be any tear intermingling in that joy of His, lest there should be any possible failure in what He foreknew would be done by Himself. Nor, when He began to do what He foreknew that He would do, was there any increase to His joy as the expression of His blessedness; otherwise His making of us must have added to His blessedness. Be such a supposition, brethren, far from our thoughts; for the blessedness of God was neither less without us, nor became greater because of us. His joy, therefore, over our salvation, which was always in Him, when He

[1] Chap. xiii. 8. [2] Eph. i. 4.

foreknew and foreordained us, began to be *in us* when He called us; and this joy we properly call our own, as by it we, too, shall yet be blessed: but this joy, as it is ours, increases and advances, and presses onward perseveringly to its own completion. Accordingly, it has its beginning in the faith of the regenerate, and its completion in the reward when they rise again. Such is my opinion of the purport of the words, "These things have I spoken unto you, that my joy might be in you, and that your joy might be made full:" that *mine* "might be in you;" that *yours* "might be made full." For mine was always full, even before ye were called, when ye were foreknown as those whom I was afterwards to call; but it finds its place in you also, when ye are transformed into that which I have foreknown regarding you. And "that yours may be full:" for ye shall be blessed, what ye are not as yet; just as ye are now created, who had no existence before.

2. "This," He says, "is my injunction, that ye love one another, as I have loved you." Whether we call it injunction or commandment,[1] both are the rendering of the same Greek word, entolé [ἐντολή]. But He had already made this same announcement on a former occasion, when, as ye ought to remember, I repounded it to you to the best of my ability.[2] For this is what He says there, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."[3] And so the repetition of this commandment is its commendation: only that there He said, "A new commandment I give unto you;" and here, "This is my commandment:" *there*, as if there had been no such commandment before; and *here*, as if He had no other commandment to give them. But there it is spoken of as "new," to keep us from persevering in our old courses; here, it is called "mine," to keep us from treating it with contempt.

3. But when He said in this way here, "This is my commandment," as if there were none else, what are we to think, my brethren? Is, then, the commandment about that love, wherewith we love one another, His only one? Is there not also another that is still greater,—that we should love God?

[1] "Præceptum, sive mandatum."

[2] See above, Tract. LXV.

[3] Chap. xiii. 34.

Or has God in very truth given us such a charge about love alone, that we have no need of searching for others? There are three things at least that the apostle commends when he says, "But now abide faith, hope, charity, these three; but the greatest of these is charity." [1] And although in charity, that is, in love, are comprehended the two commandments; yet it is here declared to be the greatest only, and not the sole one. Accordingly, what a host of commandments are given us about faith, what a multitude about hope! who is there that could collect them together, or suffice to number them? But let us ponder the words of the same apostle: "Love is the fulness of the law." [2] And so, where there is love, what can be wanting? and where it is not, what is there that can possibly be profitable? The devil believes,[3] but does not love: no one loveth who doth not believe. One may, indeed, hope for pardon who does not love, but he hopes in vain; but no one can despair who loves. Therefore, where there is love, there of necessity will there be faith and hope; and where there is the love of our neighbour, there also of necessity will be the love of God. For he that loveth not God, how loveth he his neighbour as himself, seeing that he loveth not even himself? Such an one is both impious and iniquitous; and he that loveth iniquity, manifestly loveth not, but hateth his own soul.[4] Let us, therefore, be holding fast to this precept of the Lord, to love one another; and then all else that is commanded we shall do, for all else we have contained in this. But this love is distinguished from that which men bear to one another as such; for in order to mark the distinction, it is added, "as I have loved you." And wherefore is it that Christ loveth us, but that we may be fitted to reign with Christ? With this aim, therefore, let us also be loving one another, that we may manifest the difference of our love from that of others, who have no such motive in loving one another, because the love itself is wanting. But those whose mutual love has the

[1] 1 Cor. xiii. 13. [2] Rom. xiii. 10. [3] Jas. ii. 19.

[4] Ps. xi. 5. Augustine here, as usual, along with the Vulgate, follows the Septuagint in what is clearly a mistranslation of the Hebrew text, which is correctly rendered grammatically in our English version, though not exactly according to the Masoretic punctuation. שֹׂנְאָה (fem.) shows that "his soul" is the subject, and not the object of the hatred.—Tr.

possession of God Himself for its object, will truly love one another; and, therefore, even for the very purpose of loving one another, they love God. There is no such love as this in all men; for few have this motive for their love one to another, that God may be all in all.[1]

[1] 1 Cor. xv. 28.

TRACTATE LXXXIV.

CHAPTER XV. 13.

1. THE Lord, beloved brethren, hath defined that fulness of love which we ought to bear to one another, when He said: "Greater love hath no man than this, that a man lay down his life for his friends." Inasmuch, then, as He had said before, "This is my commandment, that ye love one another, as I have loved you;" and appended to these words what you have just been hearing, "Greater love hath no man than this, that a man lay down his life for his friends;" there follows from this as a consequence, what this same Evangelist John says in his epistle, "That as Christ laid down His life for us, even so we also ought to lay down our lives for the brethren;"[1] loving one another in truth, as He hath loved us, who laid down His life for us. Such also is doubtless the meaning of what we read in the Proverbs of Solomon: "If thou sittest down to supper at the table of a ruler, consider wisely what is set before thee; and so put to thy hand, knowing that thou art bound to make similar preparations."[2] For what is the table of the ruler, but that from which we take the body and blood of Him who laid down His life for us? And what is it to sit thereat, but to approach in humility? And what is it to consider intelligently what is set before thee, but worthily to reflect on the magnitude of the favour? And what is it, so to put to thy hand, as knowing that thou art bound to make similar preparations, but as I have already said, that, as Christ laid down His life for us, so we also ought to lay down our lives for the brethren? For as the Apostle Peter also says, "Christ suffered for us, leaving us an example, that we should follow His steps."[3] This is to make similar pre-

[1] 1 John iii. 16.

[2] Prov. xxiii. 1, 2: see *below*, and also Tract. XLVII. sec. 2, note 4.

[3] 1 Pet. ii. 21.

parations. This it was that the blessed martyrs did in their burning love; and if we celebrate their memories in no mere empty form, and, in the banquet whereat they themselves were filled to the full, approach the table of the Lord, we must, as they did, be also ourselves making similar preparations. For on these very grounds we do not commemorate them at that table in the same way, as we do others who now rest in peace, as that we should also pray for them, but rather that they should do so for us, that we may cleave to their footsteps; because they have actually attained that fulness of love, than which, our Lord hath told us, there cannot be a greater. For such tokens of love they exhibited for their brethren, as they themselves had equally received at the table of the Lord.

2. But let us not be supposed to have so spoken as if on such grounds we might possibly arrive at an equality with Christ the Lord, if for His sake we have undergone witness-bearing even unto blood. *He* had power to lay down His life, and to take it again;[1] but we have no power to live as long as we wish; and die we must, however unwilling: *He*, by dying, straightway slew death in Himself; we, by His death, are delivered from death: *His* flesh saw no corruption;[2] ours, after corruption, shall in the end of the world be clothed by Him with incorruption: *He* had no need of us, in order to work out our salvation; we, without Him, can do nothing: *He* gave Himself as the vine, to us the branches; we, apart from Him, can have no life. Lastly, although brethren die for brethren, yet no martyr's blood is ever shed for the remission of the sins of brethren, as was the case in what He did for us; and in this respect He bestowed not on us aught for imitation, but something for congratulation. In as far, then, as the martyrs have shed their blood for the brethren, so far have they exhibited such tokens of love as they themselves perceived at the table of the Lord. (One might imitate Him in dying, but no one could, in redeeming.)[3] In all else, then,

[1] Chap. x. 18. [2] Acts ii. 31.

[3] This parenthesized sentence is found, according to Migne, inserted here in six MSS. In three others it occurs immediately before the second following sentence, beginning, "But if any one," etc. In other MSS. it is wanting; and Migne omits it from the text.—TR.

that I have said, although it is out of my power to mention everything, the martyr of Christ is far inferior to Christ Himself. But if any one shall set himself in comparison, I say, not with the power, but with the innocence of Christ, and (I would not say) in thinking that he is healing the sins of others, but at least that he has no sins of his own, even so far is his avidity overstepping the requirements of the method of salvation; it is a matter of considerable moment for him, only he attains not his desire. And well it is that he is admonished in that passage of the Proverbs, which immediately goes on to say, "But if thy greed is too great, be not desirous of his dainties; for it is better that thou take nothing thereof, than that thou shouldst take more than is befitting. For such things," it is added, "have a life of deceit," that is, of hypocrisy. For in asserting his own sinlessness, he cannot prove, but only pretend, that he is righteous. And so it is said, "For such have a deceiving life." There is only One who could at once have human flesh and be free from sin. Appropriately are we commanded that which follows; and such a word and proverb is well adapted to human weakness, when it is said, "Lay not thyself out, seeing thou art poor, against him that is rich." For the rich man is Christ, who was never obnoxious to punishment either through hereditary or personal debt, and is righteous Himself, and justifies others. Lay not thyself out against Him, thou who art so poor, that thou art manifestly to the eyes of all the daily beggar that thou art in thy prayer for the remission of sins. "But keep thyself," he says, "from thine own counsel" ("cease from thine own wisdom"—E. V.). From what, but from this delusive presumption? For He, indeed, inasmuch as He is not only man but also God, can never be chargeable with evil. "For if thou turn thine eye upon Him, He will nowhere be visible." "Thine eye," that is, the human eye, wherewith thou distinguishest that which is human; "if thou turn it upon Him, He will nowhere be visible;" because He cannot be seen with such organs of sight as are thine. "For He will provide Himself wings like an eagle's, and will depart to the house of His overseer,"[1] from which, at all

[1] The whole of this passage, taken from Proverbs xxiii. 3–5, as well as verses 1 and 2, quoted in sec. 1 of this Lecture, and in Tract. XLVII. sec. 2 (where

events, He came to us, and found us not such as He Himself was who came. Let us therefore love one another, even as Christ hath loved us, and given Himself for us.[1] "For greater love hath no man than this, that a man lay down his life for his friends." And let us be imitating Him in such a spirit of reverential obedience, that we shall never have the boldness to presume on a comparison between Him and ourselves.

see note 4), departs so widely from the Hebrew text, and even from the Septuagint (which is itself considerably astray), that it is hardly possible to account for the differences; and we refrain from attempting it. The text had evidently been felt to be obscure from very early times, especially for those who were unacquainted with the Hebrew; and hence transformations, omissions, and interpolations of words, and even of sentences, on the part of copyists and commentators, had resulted in the very various readings of different versions. The passage as given by Augustine is a good example of his ingenuity in spiritualizing the statements of Scripture.—TR.

[1] Gal. ii. 20.

TRACTATE LXXXV.

CHAPTER XV. 14, 15.

1. WHEN the Lord Jesus had commended the love which He manifested towards us in dying for us, and had said, "Greater love hath no man than this, that a man lay down his life for his friends," He added, "Ye are my friends, if ye do whatsoever I command you." What great condescension! when one cannot even be a good servant unless he do his lord's commandments; the very means, which only prove men to be good servants, He wished to be those whereby His friends should be known. But the condescension, as I have termed it, is this, that the Lord condescends to call those His friends whom He knows to be His servants. For, to let us know that it is the duty of servants to yield obedience to their master's commands, He actually in another place reproaches those who are servants, by saying, "And why call ye me, Lord, Lord, and do not the things that I say?"[1] Accordingly, when ye say Lord, prove what you say by doing my commandments. Is it not to the obedient servant that He is yet one day to say, "Well done, thou good servant; because thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"?[2] One, therefore, who is a good servant, can be both servant and friend.

2. But let us mark what follows. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth." How, then, are we to understand the good servant to be both servant and friend, when He says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth"? He introduces the name of friend in such a way as to withdraw that of servant; not as if to include both in the one

[1] Luke vi. 46. [2] Matt. xxv. 21.

term, but in order that the one should succeed to the place vacated by the other. What does it mean? Is it this, that even in doing the Lord's commandments we shall not be servants? Or this, that then we shall cease to be servants, when we have been good servants? And yet who can contradict the Truth, when He says, "Henceforth I call you not servants"? and shows why He said so: "For the servant," He adds, "knoweth not what his lord doeth." Is it that a good and tried servant is not likewise entrusted by his master with his secrets? What does He mean, then, by saying, "The servant knoweth not what his lord doeth"? Be it that "he knoweth not what he doeth," is he ignorant also of what he commands? For if he were so, how can he serve? Or how is he a servant who does no service? And yet the Lord speaks thus: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants." Truly a marvellous statement! Seeing we cannot serve the Lord but by doing His commandments, how is it that in doing so we shall cease to be servants? If I be not a servant in doing His commandments, and yet cannot be in His service unless I so do, then, in my very service, I am no longer a servant.

3. Let us, brethren, let us understand, and may the Lord enable us to understand, and enable us also to do what we understand. And if we know this, we know of a truth what the Lord doeth; for it is only the Lord that so enables us, and by such means only do we attain to His friendship. For just as there are two kinds of fear, which produce two classes of fearers; so there are two kinds of service, which produce two classes of servants. There is a fear, which perfect love casteth out;[1] and there is another fear, which is clean, and endureth for ever.[2] The fear that lies not in love, the apostle pointed to when he said, "For ye have not received the spirit of service again to fear."[3] But he referred to the clean fear when he said, "Be not high-minded, but fear."[4] In that fear which love casteth out, there has also to be cast out the service along with it: for both were joined together by the apostle, that is, the service and the fear, when he said, "For ye have not received the spirit of service again to fear." And it was the

[1] 1 John iv. 18. [2] Ps. xix. 9. [3] Rom. viii. 15. [4] Rom. xi. 20.

servant connected with this kind of service that the Lord also had in His eye when He said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth." Certainly not the servant characterized by the clean fear, to whom it is said, "Well done, thou good servant: enter thou into the joy of thy lord;" but the servant who is characterized by the fear which love casteth out, of whom He elsewhere saith, "The servant abideth not in the house for ever, but the Son abideth ever."[1] Since, therefore, He hath given us power to become the sons of God,[2] let us not be servants, but sons: that, in some wonderful and indescribable but real way, we may as servants have the power not to be servants; servants, indeed, with that clean fear which distinguishes the servant that enters into the joy of his lord, but not servants with the fear that has to be cast out, and which marketh him that abideth not in the house for ever. But let us bear in mind that it is the Lord that enableth us to serve so as not to be servants. And this it is that is unknown to the servant, who knoweth not what his Lord doeth; and who, when he doeth any good thing, is lifted up as if he did it himself, and not his Lord; and so, glories not in the Lord, but in himself, thereby deceiving himself, because glorying, as if he had not received.[3] But let us, beloved, in order that we may be the friends of the Lord, know what our Lord doeth. For it is He who makes us not only men, but also righteous, and not we ourselves. And who but He is the doer, in leading us to such a knowledge? For "we have received not the spirit of this world, but the Spirit which is of God, that we might know the things that are freely given to us of God."[4] Whatever good there is, is freely given by Him. And so because this also is good, by Him who graciously imparteth all good is this gift of knowing likewise bestowed; that, in respect of all good things whatever, he that glorieth may glory in the Lord.[5] But the words that follow, "But I have called you friends; for all things that I have heard of my Father I have made known unto you," are so profound, that we must by no means compress them within the limits of the present discourse, but leave them over till another.

[1] Chap. viii. 35. [2] Chap. i. 12. [3] 1 Cor. iv. 7.
[4] 1 Cor. ii. 12. [5] 1 Cor. i. 31.

TRACTATE LXXXVI.

CHAPTER XV. 15, 16.

1. IT is a worthy subject of inquiry how these words of the Lord are to be understood, "But I have called you friends; for all things that I have heard of my Father I have made known unto you." For who is there that dare affirm or believe that any man knoweth all things that the only-begotten Son hath heard of the Father; when there is no one that can comprehend even how He heareth any word of the Father, being as He is Himself the only Word of the Father? Nay more, is it not the case that a little afterwards, in this same discourse, which He delivered to the disciples between the Supper and His passion, He said, "I have yet many things to say unto you, but ye cannot bear them now"?[1] How, then, are we to understand that He made known unto the disciples all that He had heard of the Father, when there are many things that He saith not, just because He knows that they cannot bear them now? Doubtless what He is yet to do He says that He has done, as the same Being who hath made those things which are yet to be.[2] For as He says by the prophet, "They pierced my hands and my feet,"[3] and not, They will yet pierce; but speaking as it were of the past, and yet predicting what was still in the future: so also in the passage before us He declares that He has made known to the disciples all, that He knows He will yet make known in that fulness of knowledge, whereof the apostle says, "But when that which is perfect is come, then that which is in part shall be done away." For in the same place he adds: "Now I know in part, but then shall I know, even as also I am known; and now through a glass, in a riddle, but then face to face."[4] For the same apostle also

[1] Chap. xvi. 12. [2] Isa. xlv. 11. [3] Ps. xxii. 16. [4] 1 Cor. xiii. 10, 12.

says that we have been saved by the washing of regeneration,[1] and yet declares in another place, "We are saved by hope: but hope that is seen is no hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."[2] To a similar purpose it is also said by his fellow-apostle Peter, "In whom, though now seeing Him not, ye believe; and in whom, when ye see Him, ye shall rejoice with a joy unspeakable and glorious: receiving the reward of faith, even the salvation of your souls."[3] If, then, it is now the season of faith, and faith's reward is the salvation of our souls; who, in that faith which worketh by love,[4] can doubt that the day must come to an end, and at its close the reward be received; not only the redemption of our body, whereof the Apostle Paul speaketh,[5] but also the salvation of our souls, as we are told by the Apostle Peter? For the felicity springing from both is at this present time, and in the existing state of mortality, a matter rather of hope than of actual possession. But this it concerns us to remember, that our outward man, to wit, the body, is still decaying; but the inward, that is, the soul, is being renewed day by day.[6] Accordingly, while we are waiting for the immortality of the flesh and the salvation of our souls in the future, yet with the pledge we have received, it may be said that we are saved already; so that knowledge of all things which the Only-begotten hath heard of the Father we are to regard as a matter of hope still lying in the future, although declared by Christ as something He had already imparted.

2. "Ye have not chosen me," He says, "but I have chosen you." Grace such as that is ineffable. For what were we so long as Christ had not yet chosen us, and we were therefore still destitute of love? For he who hath chosen Him, how can he love Him? Were we, think you, in that condition which is sung of in the psalm: "I had rather be an abject in the house of the Lord, than dwell in the tents of wickedness"?[7] Certainly not. What were we then, but sinful and lost? We had not yet come to believe on Him, in order to lead to His choosing us; for if it were those who already believed that He chose,

[1] Tit. iii. 5. [2] Rom. viii. 24, 25. [3] 1 Pet. i. 8, 9. [4] Gal. v. 6.
[5] Rom. viii. 23. [6] 2 Cor. iv. 16. [7] Ps. lxxxiv. 10.

then was He chosen Himself, prior to His choosing. But how could He say, "Ye have not chosen me," save only because His mercy anticipated us?[1] Here surely is at fault the vain reasoning of those who defend the foreknowledge of God in opposition to His grace, and with this view declare that we were chosen before the foundation of the world,[2] because God foreknew that we should be good, but not that He Himself would make us good. So says not He, who declares, "Ye have not chosen me." For had He chosen us on the ground that He foreknew that we should be good, then would He also have foreknown that we would not be the first to make choice of Him. For in no other way could we possibly be good: unless, forsooth, one could be called good who has never made good his choice. What was it then that He chose in those who were not good? For they were not chosen because of their goodness, inasmuch as they could not be good without being chosen. Otherwise grace is no more grace, if we maintain the priority of merit. Such, certainly, is the election of grace, whereof the apostle says: "Even so then at this present time also there is a remnant saved according to the election of grace." To which he adds: "And if by grace, then is it no more of works; otherwise grace is no more grace."[3] Listen, thou ungrateful one, listen: "Ye have not chosen me, but I have chosen you." Not that thou mayest say, I am chosen because I already believed. For if thou wert believing in Him, then hadst thou already chosen Him. But listen: "Ye have not chosen me." Not that thou mayest say, Before I believed I was already doing good works, and therefore was I chosen. For what good work can be prior to faith, when the apostle says, "Whatsoever is not of faith is sin"?[4] What, then, are we to say on hearing such words, "Ye have not chosen me," but that we were evil, and were chosen in order that we might be good through the grace of Him who chose us? For it is not by grace, if merit preceded: but it is of grace; and therefore that grace did not find, but effected the merit.

3. See then, beloved, how it is that He chooseth not the good, but maketh those whom He has chosen good. "I have

[1] Ps. lix. 10. [2] Eph. i. 4. [3] Rom. xi. 5, 6. [4] Rom. xiv. 23.

chosen you," He saith, "and appointed you that ye should go and bring forth fruit, and [that] your fruit should remain." And is not that the fruit, whereof He had already said, "Without me ye can do nothing"?[1] He hath chosen therefore, and appointed that we should go and bring forth fruit; and no fruit, accordingly, had we to induce His choice of us. "That ye should go," He said, "and bring forth fruit." We go to bring forth, and He Himself is the way wherein we go, and wherein He hath appointed us to go. And so His mercy hath anticipated us in all. "And that your fruit," He saith, "should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." Accordingly let love remain; for He Himself is our fruit. And this love lies at present in longing desire, not yet in fulness of enjoyment; and whatsoever with that longing desire we shall ask in the name of the only-begotten Son, the Father giveth us. But what is not expedient for our salvation to receive, let us not imagine that we ask that in the Saviour's name: but we ask in the name of the Saviour only that which really belongs to the way of salvation.

[1] Chap. xv. 5.

TRACTATE LXXXVII.

Chapter XV. 17-19.

1. IN the Gospel lesson which precedes this one, the Lord had said: "Ye have not chosen me, but I have chosen you, and appointed you, that ye should go and bring forth fruit, and [that] your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." On these words you remember that we have already discoursed, as the Lord enabled us. But here, that is, in the succeeding lesson which you have heard read, He says: "These things I command you, that ye love one another." And thereby we are to understand that this is our fruit, of which He had said, "I have chosen you, that ye should go and bring forth fruit, and [that] your fruit should remain." And what He subjoined, "That whatsoever ye shall ask of the Father in my name, He may give it you," He will certainly give us if we love one another; seeing that this very thing He has also given us, in choosing us when we had no fruit, because we had chosen Him not; and appointing us that we should bring forth fruit,—that is, that we should love one another,—a fruit that we cannot have apart from Him, just as the branches can do nothing apart from the vine. Our fruit, therefore, is charity, which the apostle explains to be, "Out of a pure heart, and a good conscience, and faith unfeigned." [1] So love we one another, and so love we God. For it would be with no true love that we loved one another, if we loved not God. For every one loves his neighbour as himself if he loves God; and if he loves not God, he loves not himself. For on these two commandments of love hang all the law and the prophets: [2] this is our fruit. And it is in reference, therefore, to such fruit that He gives us commandment when

[1] 1 Tim. i. 5. [2] Matt. xxii. 40.

He says, "These things I command you, that ye love one another." In the same way also the Apostle Paul, when wishing to commend the fruit of the Spirit in opposition to the deeds of the flesh, posited this as his principle, saying, "The fruit of the Spirit is love;" and then, as if springing from and bound up in this principle, he wove the others together, which are "joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance."[1] For who can truly rejoice who loves not good as the source of his joy? Who can have true peace, if he have it not with one whom he truly loves? Who can be long-enduring through persevering continuance in good, save through fervent love? Who can be kind, if he love not the person he is aiding? Who can be good, if he is not made so by loving? Who can be sound in the faith, without that faith which worketh by love? Whose meekness can be beneficial in character, if not regulated by love? And who will abstain from that which is debasing, if he love not that which dignifies? Appropriately, therefore, does the good Master so frequently commend love, as the only thing needing to be commended, without which all other good things can be of no avail, and which cannot be possessed without bringing with it those other good things that make a man truly good.

2. But alongside of this love we ought also patiently to endure the hatred of the world. For it must of necessity hate those whom it perceives recoiling from that which is loved by itself. But the Lord supplies us with special consolation from His own case, when, after saying, "These things I command you, that ye love one another," He added, "If the world hate you, know that it hated me before [it hated] you." Why then should the member exalt itself above the head? Thou refusest to be in the body if thou art unwilling to endure the hatred of the world along with the Head. "If ye were of the world," He says, "the world would love its own." He says this, of course, of the whole Church, which, by itself, He frequently also calls by the name of the world: as when it is said, "God was in Christ, reconciling the world unto Himself."[2] And this also: "The Son of man came not to condemn the world, but that the world through Him might be saved."[3] And

[1] Gal. v. 22. [2] 2 Cor. v. 19. [3] John iii. 17.

John says in his epistle: "We have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also [for those] of the whole world."[1] The whole world then is the Church, and yet the whole world hateth the Church. The world therefore hateth the world, the hostile that which is reconciled, the condemned that which is saved, the polluted that which is cleansed.

3. But that world which God is in Christ reconciling unto Himself, which is saved by Christ, and has all its sins freely pardoned by Christ, has been chosen out of the world that is hostile, condemned, and defiled. For out of that mass, which has all perished in Adam, are formed the vessels of mercy, whereof that world of reconciliation is composed, that is hated by the world which belongeth to the vessels of wrath that are formed out of the same mass and fitted to destruction.[2] Finally, after saying, "If ye were of the world, the world would love its own," He immediately added, "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And so these men were themselves also of that world, and, that they might no longer be of it, were chosen out of it, through no merit of their own, for no good works of theirs had preceded; and not by nature, which through freewill had become totally corrupted at its source: but gratuitously, that is, of actual grace. For He who chose the world out of the world, effected for Himself, instead of finding, what He should choose: for "there is a remnant saved according to the election of grace. And if by grace," he adds, "then is it no more of works: otherwise grace is no more grace."[3]

4. But if we are asked about the love which is borne to itself by that world of perdition which hateth the world of redemption; we reply, it loveth itself, of course, with a false love, and not with a true. And hence, it loves itself falsely, and hates itself truly. For he that loveth wickedness, hateth his own soul.[4] And yet it is said to love itself, inasmuch as it loves the wickedness that makes it wicked; and, on the

[1] 1 John ii. 1, 2.
[2] Rom. ix. 21, 23.
[3] Rom. xi. 5, 6.
[4] Ps. xi. 5. See Tract. LXXXIII. sec. 3, note 4.

other hand, it is said to hate itself, inasmuch as it loves that which causes it injury. It hates, therefore, the true nature that is in it, and loves the vice: it hates what it is, as made by the goodness of God, and loves what has been wrought in it by freewill. And hence also, if we rightly understand it, we are at once forbidden and commanded to love it: thus, we are forbidden, when it is said to us, "Love not the world;"[1] and we are commanded, when it is said to us, "Love your enemies."[2] These constitute the world that hateth us. And therefore we are forbidden to love in it that which it loves in itself; and we are enjoined to love in it what it hates in itself, namely, the workmanship of God, and the various consolations of His goodness. For we are forbidden to love the vice that is in it, and enjoined to love the nature, while it loves the vice in itself, and hates the nature: so that we may both love and hate it in a right manner, whereas it loves and hates itself perversely.

[1] 1 John ii. 15. [2] Luke vi. 27.

TRACTATE LXXXVIII.

Chapter XV. 20, 21.

1. THE Lord, in exhorting His servants to endure with patience the hatred of the world, proposes to them no greater and better example than His own; seeing that, as the Apostle Peter says, "Christ suffered for us, leaving us an example, that we should follow His steps."[1] And if we really do so, we do it by His assistance, who said, "Without me ye can do nothing." But further, to those to whom He had already said, "If the world hate you, know that it hated me before [it hated] you," He now also says in the word you have just been hearing, when the Gospel was read, "Remember my word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Now in saying, "The servant is not greater than his lord," does He not clearly indicate how He would have us understand what He had said above, "Henceforth I call you not servants"?[2] For, you see, He calleth them servants. For what else can the words imply, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you"? It is clear, therefore, that when it is said, "Henceforth I call you not servants," He is to be understood as speaking of that servant[3] who abideth not in the house for ever,[4] but is characterized by the fear which love casteth out;[5] whereas, when it is here said, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you," that servant is meant who is distinguished by the clean fear which endureth for ever.[6]

[1] 1 Pet. ii. 21.
[2] Chap. xv. 15, xiii. 16.
[3] See above, Tract. LXXXV. sec. 3.
[4] Chap. viii. 35.
[5] 1 John iv. 18.
[6] Ps. xix. 9.

For this is the servant who is yet to hear, "Well done, thou good servant: enter thou into the joy of thy Lord."[1]

2. "But all these things," He says, "will they do unto you for my name's sake, because they know not Him that sent me." And what are "all these things" that "they will do," but what He has just said, namely, that they will hate and persecute you, and despise your word? For if they kept not their word, and yet neither hated nor persecuted them; or if they even hated, but did not persecute them: it would not be *all these things* that they did. But "all these things will they do unto you for my name's sake,"—what else is that but to say, they will hate me in you, they will persecute me in you; and your word, just because it is mine, they will not keep? For "all these things will they do unto you for my name's sake:" not for yours, but *mine*. So much the more miserable, therefore, are those who do such things on account of that name, as those are blessed who suffer such things in its behalf: as He Himself elsewhere saith, "Blessed are they that suffer persecution for righteousness' sake."[2] For that is on my account, or "for my name's sake;" because, as we are taught by the apostle, "He is made of God unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."[3] For the wicked do such things to the wicked, but not for righteousness' sake; and therefore both are alike miserable, those who do, and those who suffer them. The good also do such things to the wicked: where, although the former do so for righteousness' sake, yet the latter suffer them not on the same behalf.

3. But some one says, If, when the wicked persecute the good for the name of Christ, the good suffer for righteousness' sake, then surely it is for righteousness' sake that the wicked do so to them; and if such is the case, then also, when the good persecute the wicked for righteousness' sake, it is for righteousness' sake likewise that the wicked suffer. For if the wicked can assail the good with persecution for the name of Christ, why cannot the wicked suffer persecution at the hands of the good on the same account; and what is that, but

[1] Matt. xxv. 21. [2] Matt. v. 10. [3] 1 Cor. i. 30, 31.

for righteousness' sake? For if the good act not so on the same account as that on which the wicked suffer, because the good do so for righteousness' sake, while the wicked suffer for unrighteousness, so then neither can the wicked act so on the same account as that for which the good suffer, because the wicked do so by unrighteousness, while the good suffer for righteousness' sake. And how then will that be true, "All these things will they do unto you for my name's sake," when the former do it not for the name of Christ, that is, for righteousness' sake, but because of their own iniquity? Such a question is solved in this way, if only we understand the words, "All these things will they do unto you for my name's sake," as referring entirely to the righteous, as if it had been said, All these things will ye suffer at their hands for my name's sake, so that the words, "they will do unto you," are equivalent to these, Ye will suffer at their hands. But if "for my name's sake" is to be taken as if He had said, For my name's sake which they hate in you, so also may the other be taken for that righteousness' sake which they hate in you; and in this way the good, when they institute persecution against the wicked, may be rightly said to do so both for righteousness' sake, in their love for which they persecute the wicked, and for that wickedness' sake which they hate in the wicked themselves; and so also the wicked may be said to suffer both for the iniquity that is punished in their persons, and for the righteousness which is exercised in their punishment.

4. It may also be inquired, if the wicked also persecute the wicked, just as ungodly princes and judges, while they were the persecutors of the godly, certainly also punished murderers and adulterers, and all classes of evil-doers whom they ascertained to be acting contrary to the public laws, how are we to understand the words of the Lord, "If ye were of the world, the world would love its own"? (ver. 19.) For those whom it punisheth cannot be loved by the world, which, we see, generally punisheth the classes of crimes mentioned above, save only that the world is both in those who punish such crimes, and in those that love them. Therefore that world, which is to be understood as existing in the wicked

and ungodly, both hateth its own in respect of that section of men in whose case it inflicts injury on the criminal, and loveth its own in respect of that other section in whose case it shows favour to its own partners in criminality. Hence, "All these things will they do unto you for my name's sake," is said either in reference to that for the sake of which ye suffer, or to that on account of which they themselves so deal with you, because that which is in you they both hate and persecute. And He added, "Because they know not Him that sent me." This is to be understood as spoken of that knowledge of which it is also elsewhere recorded, "But to know Thee is perfect intelligence."[1] For those who with such a knowledge know the Father, by whom Christ was sent, can in no wise persecute those whom Christ is gathering; for they also themselves are being gathered by Christ along with the others.

[1] Wisd. vi. 13.

TRACTATE LXXXIX.

CHAPTER XV. 22, 23.

1. THE Lord had said above to His disciples, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." And if we inquire of whom He so spake, we find that He was led on to these words from what He had said before, "If the world hate you, know ye that it hated me before [it hated] you;" and now in adding, "If I had not come and spoken unto them, they had not had sin," He more expressly pointed to the Jews. Of them, therefore, He also uttered the words that precede, for so does the context itself imply. For it is of the same parties that He said, "If I had not come and spoken unto them, they had not had sin;" of whom He also said, "If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also: but all these things will they do unto you for my name's sake, because they know not Him that sent me;" for it is to these words that He also subjoins the following: "If I had not come and spoken unto them, they had not had sin." The Jews, therefore, persecuted Christ, as the Gospel very clearly indicates, and Christ spake to the Jews, not to other nations; and it is they, therefore, that He meant to be understood by the world, that hateth Christ and His disciples; and, indeed, not those alone, but even these latter were shown by Him to belong to the same world. What, then, does He mean by the words, "If I had not come and spoken unto them, they had not had sin"? Was it that the Jews were without sin before Christ came to them in the flesh? Who, though he were the greatest fool, would say so? But it is some great sin, and not

every sin, that He would have to be understood, as it were, under the general designation. For this is the sin wherein all sins are included; and whosoever is free from it, has all his sins forgiven him: and this it is, that they believed not on Christ, who came for the very purpose of enlisting their faith. From this sin, had He not come, they would certainly have been free. His advent has become as much fraught with destruction to unbelievers, as it is with salvation to those that believe; for He, the Head and Prince of the apostles, has Himself, as it were, become what they declared of themselves, "to some, indeed, the savour of life unto life; and to some the savour of death unto death."[1]

2. But when He went on to say, "But now they have no excuse for their sin," some may be moved to inquire whether those to whom Christ neither came nor spake, have an excuse for their sin. For if they have not, why is it said here that these had none, on the very ground that He did come and speak to them? And if they have, have they it to the extent of thereby being barred from punishment, or of receiving it in a milder degree? To these inquiries, with the Lord's help and to the best of my capacity, I reply, that such have an excuse, not for every one of their sins, but for this sin of not believing on Christ, inasmuch as He came not and spake not to them. But it is not in the number of such that those are to be included, to whom He came in the persons of His disciples, and to whom He spake by them, as He also does at present; for by His Church He has come, and by His Church He speaks to the Gentiles. For to this are to be referred the words that He spake, "He that receiveth you, receiveth me;"[2] and, "He that despiseth you, despiseth me."[3] "Or would ye," says the Apostle Paul, "have a proof of Him that speaketh in me, namely Christ."[4]

3. It remains for us to inquire, whether those who, prior to the coming of Christ in His Church to the Gentiles and to their hearing of His Gospel, have been, or are now being, overtaken by the close of this life, can have such an excuse? Evidently they can, but not on that account can they escape damnation. "For as many as have sinned without the law,

[1] 2 Cor. ii. 16. [2] Matt. x. 40. [3] Luke x. 16. [4] 2 Cor. xiii. 3.

shall also perish without the law ; and as many as have sinned in the law, shall be judged by the law." [1] And these words of the apostle, inasmuch as his saying, "they shall perish," has a more terrible sound than when he says, "they shall be judged," seem to show that such an excuse can not only avail them nothing, but even becomes an additional aggravation. For those that excuse themselves because they did not hear, "shall perish without the law."

4. But it is also a worthy subject of inquiry, whether those who met the words they heard with contempt, and even with opposition, and that not merely by contradicting them, but also by persecuting in their hatred those from whom they heard them, are to be reckoned among those in regard to whom the words, "they shall be judged by the law," convey somewhat of a milder sound. But if it is one thing to perish without the law, and another to be judged by the law ; and the former is the heavier, the latter the lighter punishment : such, without a doubt, are not to have their place assigned in that lighter measure of punishment ; for, so far from sinning in the law, they utterly refused to accept the law of Christ, and, as far as in them lay, would have had it altogether annihilated. But those that sin in the law, are such as are in the law, that is, who accept it, and confess that it is holy, and the commandment holy, and just, and good ; [2] but fail through infirmity in fulfilling what they cannot doubt is most righteously enjoined therein. These are they in regard to whose fate there may perhaps be some distinction made from the perdition of those who are without the law : and yet if the apostle's words, "they shall be judged by the law," are to be understood as meaning, they shall not perish, what a wonder if it were so ! For his discourse was not about infidels and believers to lead him to say so, but about Gentiles and Jews, both of whom, certainly, if they find not salvation in that Saviour who came to seek that which was lost,[3] shall doubtless become the prey of perdition ; although it may be said that some shall perish in a more terrible, others in a more mitigated sense ; in other words, that some shall suffer a heavier, and others a lighter penalty in their perdition. For

[1] Rom. ii. 12. [2] Rom. vii. 12. [3] Luke xix. 10.

he is rightly said to perish as regards God, whoever is separated by punishment from that blessedness which He bestows on His saints, and the diversity of punishments is as great as the diversity of sins; but the mode thereof is accounted too deep by divine wisdom for human guessing to scrutinize or express. At all events, those to whom Christ came, and to whom He spake, have not, for their great sin of unbelief, any such excuse as may enable them to say, We saw not, we heard not: whether it be that such an excuse would not be sustained by Him whose judgments are unsearchable, or whether it would, and that, if not for their entire deliverance from damnation, at least for its partial alleviation.

5. "He that hateth me," He says, "hateth my Father also." Here it may be said to us, Who can hate one whom he knows not? And certainly before saying, "If I had not come and spoken unto them, they had not had sin," He had said to His disciples, "These things will they do unto you, because they know not Him that sent me." How, then, do they both know not, and hate? For if the notion they have formed of Him is not that which He is in Himself, but some unknown conjecture of their own, then certainly it is not Himself they are found to hate, but that figment which they devise or rather suspect in their error. And yet, were it not that men could hate that which they know not, the Truth would not have asserted both, namely, that they both know not, and hate His Father. But such a possibility, if by the Lord's help we are able to show it, cannot be demonstrated at present, as this discourse must now be brought to a close.

TRACTATE XC.

CHAPTER XV. 23.

1. THE Lord says, as you have just been hearing, "He that hateth me, hateth my Father also;" and yet He had said a little before, "These things will they do unto you, because they know not Him that sent me." A question therefore arises that cannot be overlooked, how they can hate one whom they know not? For if it is not God as He really is, but something else, I know not what, that they suspect or believe Him to be, and hate this; then assuredly it is not God Himself that they hate, but the thing they conceive in their own erroneous suspicion or baseless credulity; and if they think of Him as He really is, how can they be said to know Him not? It may be the case, indeed, with regard to men, that we frequently love those whom we have never seen; and in this way it can, on the other hand, be none the less impossible that we should hate those whom we have never seen. The report, for instance, whether good or bad, about some preacher, leads us not improperly to love or to hate the unknown. But if the report is truthful, how can one, of whom we have got such true accounts, be spoken of as unknown? Is it because we have not seen his face? And yet, though he himself does not see it, he can be known to no one better than to himself. The knowledge of any one, therefore, is not conveyed to us in his bodily countenance, but only lies open to our apprehension when his life and character are revealed. Otherwise no one would be able to know himself, because unable to see his own face. But surely he knows himself more certainly than he is known to others, inasmuch as by inward inspection he can the more certainly see what he is conscious of, what he desires, what he is living for; and it is when these are likewise laid open to us, that he becomes truly known to ourselves. And as

these, accordingly, are commonly brought to us regarding the absent, or even the dead, either by hearsay or correspondence, it thus comes about that people whom we have never seen by face (and yet of whom we are not entirely ignorant), we frequently either hate or love.

2. But in such cases our credulity is frequently at fault; for sometimes even history, and still more ordinary report, turns out to be false. Yet, it ought to be our concern, in order not to be misled by an injurious opinion, seeing we cannot search into the consciences of men, to have a true and certain sentiment about things themselves. I mean, that in regard to this or that man, if we know not whether he is immodest or modest, we should at all events hate immodesty and love modesty: and if in regard to some one or other we know not whether he is unjust or just, we should at any rate love justice and abhor injustice; not such things as we erroneously fancy to ourselves, but such as we believingly perceive according to God's truth, the one to be desired, the other to be shunned; so that, when in regard to things themselves we do desire what ought to be desired, and utterly avoid what ought to be avoided, we may find pardon for the mistaken feelings which we at times, yea, at all times, entertain regarding the actual state of others which is hidden from our eyes. For this, I think, has to do with human temptation, without which we cannot pass through this life, so that the apostle said, "No temptation should befall you but such as is common to man."[1] For what is so common to man as inability to inspect the heart of man; and therefore, instead of scrutinizing its inmost recesses, to suspect for the most part something very different from what is going on therein? And although in these dark regions of human realities, that is, of other people's inward thoughts, we cannot clear up our suspicions, because we are only men, yet we ought to restrain our judgments, that is, all definite and fixed opinions, and not judge anything before the time, until the Lord come, and bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall every man have praise of God.[2] When, therefore, we are falling into no error in regard to the thing itself, so that

[1] 1 Cor. x. 13. [2] 1 Cor. iv. 5.

there is an accordance with right in our reprobation of vice and approbation of virtue; surely, if a mistake is committed in connection with individuals, a temptation so characteristic of man is within the scope of forgiveness.

3. But amid all these darknesses of human hearts, it happens as a thing much to be wondered at and mourned over, that one, whom we account unjust, and who nevertheless is just, and in whom, without knowing it, we love justice, we sometimes avoid, and turn away from, and hinder from approaching us, and refuse to have life and living in common with him; and, if necessity compel the infliction of discipline, whether to save others from harm or bring the person himself back to rectitude, we even pursue him with a salutary harshness; and so afflict a good man as if he were wicked, and one whom unknowingly we love. This takes place if one, for example's sake, who is modest is believed by us to be the opposite. For, beyond doubt, if I love a modest person, he is himself the very object that I love; and therefore I love the man himself, and know it not. And if I hate an immodest person, it is on that account, not him that I hate: for he is not the thing that I hate; and yet to that object of my love, with whom my heart makes continual abode in the love of modesty, I am ignorantly doing an injury, erring as I do, not in the distinction I make between virtue and vice, but in the thick darkness of the human heart. Accordingly, as it may so happen that a good man may unknowingly hate a good man, or rather loves him without knowing it (for the man himself he loves in loving that which is good; for what the other is, is the very thing that he loves); and without knowing it, hates not the man himself, but that which he supposes him to be: so may it also be the case that an unjust man hates a just man, and, while he opines that he loves one who is unjust like himself, unknowingly loves the just man; and yet so long as he believes him to be unjust, he loves not the man himself, but that which he imagines him to be. And as it is with another man, so is it also with God. For, to conclude, had the Jews been asked if they loved God, what other answer would they have given but that they did love Him, and that not with any intentional falsehood, but because erroneously fancying that

they did so? For how could they love the Father of the truth, who were filled with hatred to the truth itself? For they do not wish their own conduct to be condemned, and it is the truth's task to condemn such conduct; and thus they hated the truth as much as they hated their own punishment, which the truth awards to such. But they know not that to be the truth which lays its condemnation on such as they: therefore they hate that which they know not; and hating it, they certainly cannot but also hate Him of whom it is born. And in this way, because they know not the truth, by whose judgment they are condemned, as that which is born of God the Father; of a surety also they both know not, and hate [the Father] Himself. Miserable men! who, because wishing to be wicked, deny that to be the truth whereby the wicked are condemned. For they refuse to own that to be what it is, when they ought themselves to refuse to be what they are; in order that, while it remains the same, they may be changed, lest by its judgment they fall into condemnation.

TRACTATE XCI.

CHAPTER XV. 24, 25.

1. THE Lord had said, "He that hateth me, hateth my Father also." For of a certainty he that hateth the truth must also hate Him of whom the truth is born; on which subject we have already spoken, as we were granted ability. And then He added the words on which we have now to discourse: "If I had not done among [in] them the works which none other man did, they had not had sin." To wit, that great sin whereof He also says before, "If I had not come and spoken unto them, they had not had sin." Their sin was that of not believing on Him who thus spake and wrought. For they were not without sin before He so spake to them and did such works among them; but this sin of theirs, in not believing on Him, is thus specially mentioned because really inclusive in itself of all sins besides. For had they been clear of this one, and believed on Him, all else would also have been forgiven.

2. But what is meant when, after saying, "If I had not done among them works," He immediately added, "which none other man did"? Of a certainty, among all the works of Christ, none seem to be greater than the raising of the dead; and yet we know that the same was done by the prophets of olden time. For Elias did so;[1] and Elisha also, both when alive in the flesh,[2] and when he lay buried in his sepulchre. For when certain men, who were carrying a dead person, had fled thither for refuge from an onset of their enemies, and had laid him down therein, he instantly came again to life.[3] And yet there were some works that Christ did which none other man did: as, when He fed the five thousand men with five loaves, and the four thousand with

[1] 1 Kings xvii. 21, 22. [2] 2 Kings iv. 35. [3] 2 Kings xiii. 21.

seven ;[1] when He walked on the waters, and gave Peter power to do the same ;[2] when He changed the water into wine ;[3] when He opened the eyes of a man that was born blind,[4] and many besides, which it would take long to mention. But we are answered, that others also have done works which even He did not, and which no other man has done. For who else save Moses smote the Egyptians with so many and mighty plagues,[5] as when He led the people through the parted waters of the sea,[6] when he obtained manna for them from heaven in their hunger,[7] and water from the rock in their thirst ?[8] Who else save Joshua the son of Nun [9] divided the stream of the Jordan for the people to pass over,[10] and by the utterance of a prayer to God bridled and stopped the revolving sun ?[11] Who save Samson ever quenched his thirst with water flowing forth from the jawbone of a dead ass ?[12] Who save Elias was carried aloft in a chariot of fire ?[13] Who save Elisha, as I have just mentioned, after his own body was buried, restored the dead body of another to life ? Who else besides Daniel lived unhurt amid the jaws of famishing lions, that were shut up with him ?[14] And who else save the three men, Ananias, Azariah, and Mishael, ever walked about unharmed in flames that blazed and did not burn ?[15]

3. I pass by other examples, as these I consider to be sufficient to show that some of the saints have done wonderful works, which none other man did. But we read of no one whatever of the ancients who cured with such power so many bodily defects, and bad states of the health, and troubles of mortals. For, to say nothing of those individual cases which He healed, as they occurred, by the word of command, the Evangelist Mark says in a certain place : "And at even, when the sun had set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils."[16] And

[1] Matt. xiv. 15-21, and xv. 32-38. [2] Matt. xiv. 25-29. [3] John ii. 9.
[4] John ix. 7. [5] Ex. vii.-xii. [6] Ex. xiv. 21-29. [7] Ex. xvi.
[8] Ex. xvii. 6. [9] "Jesus Nave": Ιησοῦς (υἱὸς) Ναυῆ, Sept. [10] Josh. iii.
[11] Josh. x. 12-14. [12] Judg. xv. 19. [13] 2 Kings ii. 11.
[14] Dan. vi. 22. [15] Dan. iii. 23-27. [16] Mark i. 32-34.

Matthew, in giving us the same account, has also added the prophetic testimony, when he says: "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sickness."[1] In another passage also it is said by Mark: "And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of His garment: and as many as touched Him were made whole."[2] None other man did such things *in* them. For so are we to understand the words *in them*, not among them, or in their presence; but directly *in them*, because He healed them. For He wished them to understand the works as those which not only occasioned admiration, but conferred also manifest healing, and were benefits which they ought surely to have requited with love, and not with hatred. He transcends, indeed, the miracles of all besides, in being born of a virgin, and in possessing alone the power, both in His conception and birth, to preserve inviolate the integrity of His mother: but that was done neither before their eyes nor in them. For the knowledge of the truth of such a miracle was reached by the apostles, not through any onlooking that they had in common with others, but in the course of their separate discipleship. Moreover, the fact that on the third day He restored Himself to life from the very tomb, in the flesh wherein He had been slain, and, never thereafter to die, with it ascended into heaven, even surpasses all else that He did: but just as little was this done either in the Jews or before their eyes; nor had it yet been done, when He said, "If I had not done among them the works which none other man did."

4. The works, then, are doubtless those miracles of healing in connection with their bodily complaints which He exhibited to such an extent as no one before had furnished amongst them: for these they saw, and it is in reproaching them therewith that He proceeds to say, "But now have they both seen and hated both me and my Father: but [this cometh to pass] that the word might be fulfilled that is written in their law, They hated me without a cause [gratuitously]." He calls it,

[1] Matt. viii. 17. [2] Mark vi. 56.

their law, not as invented by them, but given to them: just as we say, "Our daily bread;" which, nevertheless, we ask of God in conjoining the words "Give us."[1] But one hates gratuitously who neither seeks advantage from the hatred nor avoids inconvenience: so do the wicked hate the Lord; and so also is He loved by the righteous, that is to say, gratuitously [gratis, freely], inasmuch as they expect no other gifts beyond Himself, for He Himself will be all in all. But whoever would be disposed to look for something more profound in the words of Christ, "If I had not done among them the works which none other man did" (for although such were done by the Father, or the Holy Spirit, yet no one else did them, for the whole Trinity is one and the same in substance), he will find that it was He who did it even when some man of God did something similar. For in Himself He can do everything by Himself; but without Him no one can do anything. For Christ with the Father and the Holy Spirit are not three Gods, but one God, of whom it is written, "Blessed be the Lord God of Israel, who only doeth wondrous things."[2] No one else, therefore, really himself did the works which He did amongst them; for any one else who did any such works, did them only through His doing. But He Himself did them without any doing on their part.

[1] Matt. vi. 11. [2] Ps. lxxii. 18.

TRACTATE XCII.

CHAPTER XV. 26, 27.

1. THE Lord Jesus, in the discourse which He addressed to His disciples after the supper, when Himself in immediate proximity to His passion, and, as it were, on the eve of departure, and of depriving them of His bodily presence while continuing His spiritual presence to all His disciples till the very end of the world, exhorted them to endure the persecutions of the wicked, whom He distinguished by the name of the world: and from which He also told them that He had chosen the disciples themselves, that they might know it was by the grace of God they were what they were, and by their own vices they had been what they had been. And then His own persecutors and theirs He clearly signified to be the Jews, that it might be perfectly apparent that they also were included in the appellation of that damnable world that persecuteth the saints. And when He had said of them that they knew not Him that sent Him, and yet hated both the Son and the Father, that is, both Him who was sent and Him who sent Him,—of all which we have already treated in previous discourses,—He reached the place where it is said, "This cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." And then He added, as if by way of consequence, the words whereon we have undertaken at present to discourse: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall bear witness of me: and ye also shall bear witness, because ye have been with me from the beginning." But what connection has this with what He had just said, "But now have they both seen and hated both me and my Father: but that the word might be fulfilled that is written in their law, They

hated me without a cause"? Was it that the Comforter, when He came, even the Spirit of truth, convicted those, who thus saw and hated, by a still clearer testimony? Yea, verily, some even of those who saw, and still hated, He did convert, by this manifestation of Himself, to the faith that worketh by love.[1] To make this view of the passage intelligible, we recall to your mind that so it actually befell. For when on the day of Pentecost the Holy Spirit fell upon an assembly of one hundred and twenty men, among whom were all the apostles; and when they, filled therewith, were speaking in the language of every nation; a goodly number of those who had hated, amazed at the magnitude of the miracle (especially when they perceived in Peter's address so great and divine a testimony borne in behalf of Christ, as that He, who was slain by them and accounted amongst the dead, was proved to have risen again, and to be now alive), were pricked in their hearts and converted; and so became aware of the beneficent character of that precious blood which had been so impiously and cruelly shed, because themselves redeemed by the very blood which they had shed.[2] For the blood of Christ was shed so efficaciously for the remission of all sins, that it could wipe out even the very sin of shedding it. With this therefore in His eye, the Lord said, "They hated me without a cause: but when the Comforter is come, He shall bear witness of me;" saying, as it were, They hated me, and slew me when I stood visibly before their eyes; but such shall be the testimony borne in my behalf by the Comforter, that He will bring them to believe in me when I am no longer visible to their sight.

2. "And ye also," He says, "shall bear witness, because ye have been with me from the beginning." The Holy Spirit shall bear witness, and so also shall ye. For, just because ye have been with me from the beginning, ye can preach what ye know; which ye cannot do at present, because the fulness of that Spirit is not yet present within you. "He therefore shall testify of me, and ye also shall bear witness;" for the love of God shed abroad in your hearts by the Holy Spirit, who shall be given unto you,[3] will give you the confidence

[1] Gal. v. 6. [2] Acts ii. 2. [3] Rom. v. 5.

needful for such witness-bearing. And that certainly was still wanting to Peter, when, terrified by the question of a lady's-maid, he could give no true testimony; but, contrary to his own promise, was driven by the greatness of his fear thrice to deny Him.[1] But there is no such fear in love, for perfect love casteth out fear.[2] In fine, before the Lord's passion, his slavish fear was questioned by a bond-woman; but after the Lord's resurrection, his free love by the very Lord of freedom:[3] and so on the one occasion he was troubled, on the other tranquillized; there he denied the One he had loved, here he loved the One he had denied. But still even then that very love was weak and straitened, till strengthened and expanded by the Holy Spirit. And then that Spirit, pervading him thus with the fulness of richer grace, kindled his hitherto frigid heart to such a witness-bearing for Christ, and unlocked those lips that in their previous tremor had suppressed the truth, that, when all on whom the Holy Spirit had descended were speaking in the tongues of all nations to the crowds of Jews collected around, he alone broke forth before the others in the promptitude of his testimony in behalf of the Christ, and confounded His murderers with the account of His resurrection. And if any one would enjoy the pleasure of gazing on a sight so charming in its holiness, let him read the Acts of the Apostles:[4] and there let him be filled with amazement at the preaching of the blessed Peter, over whose denial of his Master he had just been mourning; there let him behold that tongue, itself translated from diffidence to confidence, from bondage to liberty, converting to the confession of Christ the tongues of so many of His enemies, not one of which he could bear when lapsing himself into denial. And what shall I say more? In him there shone forth such an effulgence of grace, and such a fulness of the Holy Spirit, and such a weight of most precious truth poured from the lips of the preacher, that he transformed that vast multitude of Jews who were the adversaries and murderers of Christ into men that were ready to die for His name, at whose hands he himself was formerly afraid to die with his Master. All this did that Holy Spirit when sent, who had previously only been promised. And it was these

[1] Matt. xxvi. 69–74. [2] 1 John iv. 18. [3] John xxi. 15. [4] Acts ii.–v.

great and marvellous gifts of His own that the Lord foresaw, when He said, "They have both seen and hated both me and my Father: that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me: and ye also shall bear witness." For He, in bearing witness Himself, and inspiring such witnesses with invincible courage, divested Christ's friends of their fear, and transformed into love the hatred of His enemies.

TRACTATE XCIII.

Chapter XVI. 1-4.

1. IN the words preceding this chapter of the Gospel, the Lord strengthened His disciples to endure the hatred of their enemies, and prepared them also by His own example to become the more courageous in imitating Him: adding the promise, that the Holy Spirit should come to bear witness of Him, and also that they themselves could become His witnesses, through the effectual working of His Spirit in their hearts. For such is His meaning when He saith, "He shall bear witness of me, and ye also shall bear witness." That is to say, because He shall bear witness, ye also shall bear witness: He in your hearts, you in your voices; He by inspiration, you by utterance: that the words might be fulfilled, "Their sound hath gone forth into all the earth." [1] For it would have been to little purpose to have exhorted them by His example, had He not also filled them with His Spirit. Just as we see that the Apostle Peter, after having heard His words, when He said, "The servant is not greater than his lord: if they have persecuted me, they will also persecute you;" [2] and seen that already fulfilled in Him, wherein, had example been sufficient, he ought to have imitated the patient endurance of his Lord, yet succumbed and fell into denial, as utterly unable to bear what He saw his Master enduring. But when he really received the gift of the Holy Spirit, he preached Him whom he had denied; and whom he had been afraid to confess, he had no fear now in openly proclaiming. Already, indeed, had he been sufficiently taught by example to know what was proper to be done; but not yet was he inspired with the power to do what he knew: he had got instruction to stand, but not the strength to keep him from falling. But after this

[1] Ps. xix. 4. [2] Chap. xv. 20.

was supplied by the Holy Spirit, he preached Christ even to the death, whom, in his fear of death, he had previously denied. And so the Lord in this succeeding chapter, on which we have now to address you, saith, "These things have I spoken unto you, that ye should not be offended." As it is sung in the psalm, "Great peace have they who love Thy law, and nothing shall offend them."[1] Properly enough, therefore, with the promise of the Holy Spirit, by whose operation in their hearts they should be made His witnesses, He added, "These things have I spoken unto you, that ye should not be offended." For when the love of God is shed abroad in our hearts by the Holy Spirit given unto us,[2] they have great peace who love God's law, so that nothing may offend them.

2. And then He expressly declares what they were to suffer: "They shall put you out of the synagogues." But what harm was it for the apostles to be expelled from the Jewish synagogues, as if they were not to separate themselves therefrom, although no one expelled them? Doubtless He meant to announce with reprobation, that the Jews would refuse to receive Christ, from whom they as certainly would refuse to withdraw; and so it would come to pass that the latter, who could not exist without Him, would also be cast out along with Him by those who would not have Him as their place of abode. For certainly, as there was no other people of God than that seed of Abraham, they would, had they only acknowledged and received Christ, have remained as the natural branches in the olive tree;[3] nor would the churches of Christ have been different from the synagogues of the Jews, for they would have been one and the same, had they also desired to abide in Him. But having refused, what remained but that, continuing themselves out of Christ, they put out of the synagogues those who would not abandon Christ? For having received the Holy Spirit, and so become His witnesses, they would certainly not belong to the class of whom it is said: "Many of the chief rulers of the Jews believed on Him; but for fear of the Jews they dared not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."[4]

[1] Ps. cxix. 165. [2] Rom. v. 5. [3] Rom. xi. 17. [4] Chap. xii. 42, 43.

And so they believed on Him, but not in the way He wished them to believe when He said: "How can ye believe, who expect honour one of another, and seek not the honour that cometh from God only?"[1] It is, therefore, with those disciples who so believe in Him, that, filled with the Holy Spirit, or, in other words, with the gift of divine grace, they no longer belong to those who, "ignorant of the righteousness of God, and going about to establish their own, have not submitted themselves to the righteousness of God;"[2] nor to those of whom it is said, "They loved the praise of men more than the praise of God:" that the prophecy harmonizes, which finds its fulfilment in their own case: "They shall walk, O Lord, in the light of Thy countenance: and in Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted: for Thou art the glory of their strength."[3] Rightly enough is it said to such, "They shall cast you out of the synagogues;" that is, they who "have a zeal for God, but not according to knowledge;" because, "ignorant of God's righteousness, and going about to establish their own,"[4] they expel those who are exalted, not in their own righteousness, but in God's, and have no cause to be ashamed at being expelled by men, since He is the glory of their strength.

3. Finally, to what He had thus told them, He added the words: "But the hour cometh, that whosoever killeth you will think that he doeth God service: and these things will they do unto you, because they have not known the Father, nor me." That is to say, they have not known the Father, nor His Son, to whom they think they will be doing service in slaying you. Words which the Lord added in the way of consolation to His own, who should be driven out of the Jewish synagogues. For it is in thus announcing beforehand what evils they would have to endure for their testimony in His behalf, that He said, "They will put you out of the synagogues." Nor does He say, And the hour cometh, that whosoever killeth you will think that he doeth God service. What then? "*But* the hour cometh:" just in the way He would have spoken, were He foretelling them of something good that would follow such evils. What, then, does He mean by the words,

[1] Chap. v. 44. [2] Rom. x. 3. [3] Ps. lxxxix. 15–17. [4] Rom. x. 2, 3.

"They will put you out of the synagogues: but the hour cometh"? As if He would have gone on to say this: They, indeed, will scatter you, *but* I will gather you; or, They shall, indeed, scatter you, *but* the hour of your joy cometh. What, then, has the word which He uses, "*but* the hour cometh," to do here, as if He were going on to promise them comfort after their tribulation, when apparently He ought rather to have said, in the form of continuous narration,[1] *And* the hour cometh? But He said not, And it cometh, although predicting the approach of one tribulation after another, instead of comfort after tribulation. Could it have been that such a separation from the synagogues would so discompose them, that they would prefer to die, rather than remain in this life apart from the Jewish assemblies? Far surely would those be from such discomposure, who were seeking, not the praise of men, but of God. What, then, of the words, "They will put you out of the synagogues: but the hour cometh;" when apparently He ought rather to have said, *And* the hour cometh, "that whosoever killeth you will think that he doeth God service"? For it is not even said, But the hour cometh that they shall kill you, as if implying that their comfort for such a separation would be found in the death that would befall them; but, "The hour cometh," He says, "that whosoever killeth you will think that he doeth God service." On the whole, I do not think He wished to convey any further meaning than that they might understand and rejoice that they themselves would gain so many to Christ, by being driven out of the Jewish congregations, that it would be found insufficient to expel them, and they would not suffer them to live for fear of all being converted by their preaching to the name of Christ, and so turned away from the observance of Judaism, as if it were the very truth of God. For so ought we to understand the reference of His words to the Jews, when He said of them, "They will put you out of the synagogues." For the witnesses, in other words, the martyrs of Christ, were likewise slain by the Gentiles: they, however, thought not that it was to the true God, but to their own false deities, that they were doing service when they so acted. But every Jew that slew

[1] "Indicativo modo."

the preachers of Christ reckoned that he was doing God service; believing as he did that all who were converted to Christ were deserting the God of Israel. For it was also by the same reasoning that they were incited to the murder of Christ Himself: because their own words on this subject have also been put on record. "Ye perceive that the whole world is gone after him:" [1] "If we let him live, the Romans will come, and take away both our place and nation." And those of Caiaphas: "It is expedient for us that one man should die for the people, and not that the whole nation should perish." [2] And accordingly in this address He sought by His own example to stimulate His disciples, to whom He had just been saying, "If they have persecuted me, they will also persecute you;" [3] that as in slaying Him they thought they had done God a service, so also would it be in reference to them.

4. Such, then, is the meaning of these words: "They will put you out of the synagogues;" but have no fear of solitude: inasmuch as, when separated from their assembly, you will assemble so many in my name, that they, in very fear lest the temple, that was with them, and all the sacraments of the old law, should be deserted, will slay you: actually, in thus shedding your blood, full of the notion that they are doing God service. An illustration surely of the apostle's words, "They have a zeal for God, but not according to knowledge;" [4] when they imagine that they are doing God service in slaying His servants. Appalling mistake! Is it thus thou wouldst please God by striking down the God-pleaser; and is the living temple of God by thy blows laid level with the ground, that God's temple of stone may not be deserted? Accursed blindness! But it is in part that it has happened to Israel, that the fulness of the Gentiles might come in: in part, I say, and not totally, has it happened. For not all, but only some of the branches have been broken off, that the wild olive might be ingrafted.[5] For just at the time when the disciples of Christ, filled with the Holy Spirit, were speaking in the tongues of all nations, and performing many divine miracles, and scattering divine utterances on every side, Christ, even though

[1] Chap. xii. 19. [2] Chap. xi. 48, 50. [3] Chap. xv. 20.
[4] Rom. x. 2. [5] Chap. xi. 25, 17.

slain, was so beloved, that His disciples, when expelled from the congregations of the Jews, gathered into a congregation of their own a vast multitude of those very Jews, and had no fear of being left to solitude.[1] Whereupon, accordingly, the others, reprobate and blind, being inflamed with wrath, and having a zeal of God, but not according to knowledge, and believing that they were doing God service, put them to death. But He, who was slain for them, gathered those together; just as He had also, before He was slain, instructed them in what was to happen, lest their minds, left ignorant and unprepared, should be cast into trouble by evils, however transient, that were unexpected and unprovided for; but rather by knowing of them beforehand, and sustaining them with patience, might be led onward to everlasting blessing. For that such was the cause of His making these announcements to them beforehand, is shown also by His words that followed: "But these things have I told you, that, when their time shall come, ye may remember that I told you of them." Their hour was an hour of darkness, a midnight hour. But the Lord commanded His loving-kindness in the daytime, and made them sing of it in the night:[2] when the Jewish night threw no confusion of darkness into the day of the Christians, separated as it was from themselves; and when that which could slay the flesh had no power to darken their faith.

[1] Acts ii.-iv. [2] Ps. xlii. 8.

TRACTATE XCIV.

CHAPTER XVI. 4-7.

1. WHEN the Lord Jesus had foretold His disciples the persecutions they would have to suffer after His departure, He went on to say: "And these things I said not unto you at the beginning, because I was with you; but now I go my way to Him that sent me." And here the first thing we have to look at is, whether He had not previously foretold them of the sufferings that were to come. And the three other evangelists make it sufficiently clear that He had uttered such predictions prior to the approach of the supper:[1] which was over, according to John, when He spake, and added, "And these things I said not unto you at the beginning, because I was with you." Are we, then, to settle such a question in this way, that they, too, tell us that He was near His passion when He said these things? Then it was not when He was with them at the beginning that He so spake, for He was on the very eve of departing, and proceeding to the Father: and so also, even according to these evangelists, it is strictly true what is here said, "And these things I said not unto you at the beginning." But what are we to do with the credibility of the Gospel according to Matthew, who relates that such announcements were made to them by the Lord, not only when He was on the eve of sitting down with His disciples to the passover supper, but also at the beginning, when the twelve apostles are for the first time expressed by name, and sent forth on the work of God?[2] What, then, is the meaning of what He says here, "And these things I said not unto you at the beginning, because I was with you;" but that what He says here of the Holy Spirit who was to come to them, and to bear witness, when they should have such ills to endure, this

[1] Matt. xxiv. 9; Mark xiii. 9-13; and Luke xxi. 12-17. [2] Matt. x. 17.

He said not unto them at the beginning, because He was with themselves ?

2. The Comforter then, or Advocate (for both form the interpretation of the Greek word, paraclete), had become necessary on Christ's departure : and therefore He had not spoken of Him at the beginning, when He was with them, because His own presence was their comfort; but on the eve of His own departure it behoved Him to speak of His coming, by whom it would be brought about that with love shed abroad in their hearts they would preach the word of God with all boldness ; and with Him inwardly bearing witness with them of Christ, they also should bear witness, and feel it to be no cause of stumbling when their Jewish enemies put them out of the synagogues, and slew them, with the thought that they were doing God service ; because the charity beareth all things,[1] which was to be shed abroad in their hearts by the gift of the Holy Spirit.[2] In this, therefore, is the whole meaning to be found, that He was to make them His martyrs, that is, His witnesses through the Holy Spirit; so that by His effectual working within them, they would endure the hardships of all kinds of persecution, and, set aglow at that divine fire, lose none of their warmth in the love of preaching. "These things," therefore, He says, "have I told you, that, when their time shall come, ye may remember that I told you of them" (ver. 4). These things, I say, I have told you, not merely because ye shall have to endure such things, but because, when the Comforter is come, He shall bear witness of me, that ye may not keep them back through fear, and by whom ye yourselves shall also be enabled to bear witness. "And these things I said not unto you at the beginning, because I was with you," and I myself was your comfort through my bodily presence exhibited to your human senses, and which, as infants, ye were able to apprehend.

3. "But now I go my way to Him that sent me; and none of you," He says, "asketh me, Whither goest Thou?" He means that His departure would be such that none would ask Him of that which they should see taking place in broad daylight before their eyes: for previously to this they had asked

[1] 1 Cor. xiii. 7. [2] Rom. v. 5.

Him whither He was going, and had been answered that He was going whither they themselves could not then come.[1] Now, however, He promises that He will go away in such a manner that none of them shall ask Him whither He goes. For a cloud received Him when He ascended up from their side; and of His going into heaven they made no verbal inquiry, but had ocular evidence.[2]

4. "But because I have said these things unto you," He adds, "sorrow hath filled your heart." He saw, indeed, what effect these words of His were producing in their hearts; for having not yet within them the spiritual consolation, which they were afterwards to have by the Holy Spirit, what they still saw objectively in Christ they were afraid of losing; and because they could have no doubt they were about to lose Him whose announcements were always true, their human feelings were saddened, because their carnal view of Him was to be left a blank. But He knew what was most expedient for them, because that inward sight, wherewith the Holy Spirit was yet to comfort them, was undoubtedly superior; not by bringing a human body into the bodies of those who saw, but by infusing Himself into the hearts of those who believed. And then He adds, "Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you:" as if He had said, It is expedient for you that this form of a servant be taken away from you; as the Word made indeed flesh I dwell among you; but I would not that ye should continue to love me carnally, and, content with such milk, desire to remain infants always. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." If I withdraw not the tender nutriment wherewith I have nourished you, ye will acquire no keen relish for solid food; if ye adhere in a carnal way to the flesh, ye will not have room for the Spirit. For what is this, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you"? Was it that He could not send Him while located here Himself? Who would venture to say so? Neither was it, that where He was, thence

[1] Chap. xiii. 36. [2] Acts i. 9-11.

the Other had withdrawn, or that He had so come from the Father as that He did not still abide with the Father. And still further, how could He, even when having His own abode on earth, be unable to send Him, who we know came and remained upon Him at His baptism ;[1] yea, more, from whom we know that He was never separable ? What does it mean, then, "If I go not away, the Comforter will not come unto you;" but that ye cannot receive the Spirit so long as ye continue to know Christ after the flesh ? Hence one who had already been made a partaker of the Spirit says, "Though we have known Christ after the flesh, yet now henceforth know we [Him] no more."[2] For now even the very flesh of Christ he did not know in a carnal way, when brought to a spiritual knowledge of the Word that had been made flesh. And such, doubtless, did the good Master wish to intimate, when He said, "If I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you."

5. But with Christ's bodily departure, both the Father and the Son, as well as the Holy Spirit, were spiritually present with them. For had Christ departed from them in such a sense that it would be in His place, and not along with Him, that the Holy Spirit would be present in them, what becomes of His promise when He said, "Lo, I am with you alway, even to the end of the world ;"[3] and, I and the Father "will come unto him, and will make Our abode with him ;"[4] seeing that He also promised that He would send the Holy Spirit in such a way that He would be with them for ever ? In this way it was, on the other hand, that seeing they were yet out of their present carnal or animal condition to become spiritual, with undoubted certainty also were they yet to have in a more comprehensive way both the Father, and the Son, and the Holy Spirit. But in no one are we to believe that the Father is present without the Son and the Holy Spirit, or the Father and the Son without the Holy Spirit, or the Son without the Father and the Holy Spirit, or the Holy Spirit without the Father and the Son, or the Father and the Holy Spirit without the Son ; but wherever any one of Them is, there also is the Trinity, one God. But here the Trinity had to be suggested

[1] Chap. i. 32. [2] 2 Cor. v. 16. [3] Matt. xxviii. 20. [4] Chap. xiv. 23.

in such a way that, although there was no diversity of essence, yet the personal distinction of each one separately should be presented to notice; where those who have a right understanding can never imagine a separation of natures.

6. But that which follows, "And when He is come, He will convince the world of sin, and of righteousness, and of judgment: of sin, indeed, because they believe not on me; but of righteousness, because I go to the Father, and ye shall see me no more; and of judgment, because the prince of this world is judged" (vers. 8–11); as if it were sin simply not to believe on Christ; and as if it were very righteousness not to see Christ; and as if that were the very judgment, that the prince of this world, that is, the devil, is judged: all this is very obscure, and cannot be included in the present discourse, lest brevity only increase the obscurity; but must rather be deferred till another occasion for such explanation as the Lord may enable us to give.

TRACTATE XCV.

Chapter XVI. 8-11.

1. THE Lord, when promising that He would send the Holy Spirit, said, "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." What does it mean? Is it that the Lord Christ did not reprove the world of sin, when He said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin"? And that no one may take it into his head to say that this applied properly to the Jews, and not to the world, did He not say in another place, "If ye were of the world, the world would love his own"?[1] Did He not reprove it of righteousness, when He said, "O righteous Father, the world hath not known Thee"?[2] And did He not reprove it of judgment, when He declared that He would say to those on the left hand, "Depart ye into everlasting fire, prepared for the devil and his angels"?[3] And many other passages are to be found in the holy evangel, where Christ reproveth the world of these things. Why is it, then, He attributeth this to the Holy Spirit, as if it were His proper prerogative? Is it that, because Christ spake only among the nation of the Jews, He does not appear to have reproved the world, inasmuch as one may be understood to be reproved who actually hears the reprover; while the Holy Spirit, who was in His disciples when scattered throughout the whole world, is to be understood as having reproved not one nation, but the world? For mark what He said to them when about to ascend into heaven: "It is not for you to know the times or the moments, which the Father hath put in His own power. But ye shall receive the power of the Holy Spirit, that cometh upon you: and ye shall be witnesses unto

[1] Chap. xv. 22, 19. [2] Chap. xvii. 25. [3] Matt. xxv. 41.

me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."[1] Surely this is to reprove the world. But would any one venture to say that the Holy Spirit reproveth the world through the disciples of Christ, and that Christ Himself doth not, when the apostle exclaims, "Would ye receive a proof of Him that speaketh in me, namely Christ?"[2] And so those, surely, whom the Holy Spirit reproveth, Christ reproveth likewise. But in my opinion, because there was to be shed abroad in their hearts by the Holy Spirit that love[3] which casteth out the fear,[4] that might have hindered them from venturing to reprove the world which bristled with persecutions, therefore it was that He said, "He shall reprove the world:" as if He would have said, He shall shed abroad love in your hearts, and, having your fear thereby expelled, ye shall have freedom to reprove. We have frequently said, however, that the operations of the Trinity are inseparable;[5] but the Persons needed to be set forth one by one, that not only without separating Them, but also without confounding Them together, we may have a right understanding both of Their Unity and Trinity.

2. He next explains what He has said "of sin, and of righteousness, and of judgment." "Of sin indeed," He says, "because they have believed not on me." For this sin, as if it were the only one, He has put before the others; because with the continuance of this one, all others are retained, and in the removal of this, the others are remitted. "But of righteousness," He adds, "because I go to the Father, and ye shall see me no more." And here we have to consider in the first place, if any one is rightly reproved of sin, how he may also be rightly reproved of righteousness. For if a sinner ought to be reproved just because he is a sinner, will any one imagine that a righteous man is also to be reproved because he is righteous? Surely not. For if at any time a righteous man also is reproved, he is rightly reproved on this account, that, according to Scripture, "There is not a just man upon earth, that doeth good, and sinneth not." And accordingly, when a righteous man is reproved, he is reproved of sin, and

[1] Acts i. 7, 8. [2] 2 Cor. xiii. 3. [3] Rom. v. 5.
[4] 1 John iv. 18. [5] Tract. XX.

not of righteousness. Since in that divine utterance also, where we read, "Be not made righteous over-much," [1] there is notice taken, not of the righteousness of the wise man, but of the pride of the presumptuous. The man, therefore, that becomes "righteous over-much," by that very excess becomes unrighteous. For he makes himself righteous over-much who says that he has no sin, or who imagines that he is made righteous, not by the grace of God, but by the sufficiency of his own will: nor is he righteous through living righteously, but is rather self-inflated with the imagination of being what he is not. By what means, then, is the world to be reproved of righteousness, if not by the righteousness of believers? Accordingly, it is convinced of sin, because it believeth not on Christ; and it is convinced of the righteousness of those who do believe. For the very comparison with believers is itself a reproving of unbelievers. And this the exposition itself sufficiently indicates. For in wishing to open up what He has said, He adds, "Of righteousness, because I go to the Father, and ye shall see me no more." He does not say, And they shall see me no more; that is, those of whom He had said, "because they have believed not on me." Of them He spake, when expounding what He denominated sin, in the words, "because they have believed not on me;" but when expounding what He called righteousness, whereof the world is convicted, He turned to those to whom He was speaking, and said, "because I go to the Father, and ye shall see me no more." Wherefore it is of its own sins, but of others' righteousness, that the world is convicted, just as darkness is reproved by the light: "For all things," says the apostle, "that are reproved, are made manifest by the light." [2] For the magnitude of the evil chargeable on those who do not believe, may be made apparent not only by itself, but also by the goodness of those who do believe. And since the cry of unbelievers usually is, How can we believe what we do not see? so the righteousness of believers just required this very definition, "Because I go to the Father, and ye shall see me no more." For blessed are they who see not, and yet do believe.[3] For of those also who saw Christ, the faith in Him that met with commendation was not

[1] Eccles. vii. 20, 16. [2] Eph. v. 13. [3] Chap. xx. 29.

that they believed what they saw, namely, the Son of man; but that they believed what they did not see, namely, the Son of God. But after His servant-form was itself also withdrawn from their view, then in every respect was the word truly fulfilled, "The just liveth by faith."[1] For "faith," according to the definition in the Epistle to the Hebrews, "is the confidence of those that hope,[2] the conviction of things that are not seen."

3. But how are we to understand, "Ye shall see me no more"? For He saith not, I go to the Father, and ye shall not see me, so as to be understood as referring to the interval of time when He would not be seen, whether short or long, but at all events terminable; but in saying, "Ye shall see me no more," as if a truth announced beforehand that they would never see Christ in all time coming. Is this the righteousness we speak of, never to see Christ, and yet to believe on Him; seeing that the faith whereby the just liveth is commended on the very ground of believing that the Christ whom it seeth not meanwhile, it shall see some day? Once more, in reference to this righteousness, are we to say that the Apostle Paul was not righteous when confessing that He had seen Christ after His ascension into heaven,[3] which was undoubtedly the time of which He had already said, "Ye shall see me no more"? Was Stephen, that hero of surpassing renown, not righteous in the spirit of this righteousness, who, when they were stoning him, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God"?[4] What, then, is meant by "I go to the Father, and ye shall see me no more," but just this, As I am while with you now? For at that time He was still mortal in the likeness of sinful flesh.[5] He could suffer hunger and thirst, be wearied, and sleep; and this Christ, that is, Christ in such a condition, they were no more to see after He had passed from this world to the Father; and such, also, is the righteousness of faith, whereof the apostle says, "Though we have known Christ after the flesh, yet now henceforth know we Him no more."[6] This, then, He says, will be your righteousness whereof the world shall be reproved, "because I go to the Father, and ye shall see me no more:"

[1] Rom. i. 17; Hab. ii. 4; and Heb. xi. 1. [2] "Sperantium substantia."
[3] 1 Cor. xv. 8. [4] Acts vii. 56. [5] Rom. viii. 3. [6] 2 Cor. v. 16.

seeing that ye shall believe in me as in one whom ye shall not see; and when ye shall see me as I shall be then, ye shall not see me as I am while with you meanwhile; ye shall not see me in my humility, but in my exaltation; nor in my mortality, but in my eternity; nor at the bar, but on the throne of judgment: and by this faith of yours, in other words, your righteousness, the Holy Spirit will reprove an unbelieving world.

4. He will also reprove it "of judgment, because the prince of this world is judged." Who is this, save he of whom He saith in another place, "Behold, the prince of the world cometh, and shall find nothing in me;"[1] that is, nothing within his jurisdiction, nothing belonging to him; in fact, no sin at all? For thereby is the devil the prince of the world. For it is not of the heavens and of the earth, and of all that is in them, that the devil is prince, in the sense in which the world is to be understood, when it is said, "And the world was made by Him;" but the devil is prince of that world, whereof in the same passage He immediately afterwards subjoins the words, "And the world knew Him not;"[2] that is, unbelieving men, wherewith the world through its utmost extent is filled: among whom the believing world groaneth, which He, who made the world, chose out of the world; and of whom He saith Himself, "The Son of man came not to judge the world, but that the world through Him might be saved."[3] He is the judge by whom the world is condemned, the helper whereby the world is saved: for just as a tree is full of foliage and fruit, or a field of chaff and wheat, so is the world full of believers and unbelievers. Therefore the prince of this world, that is, the prince of the darkness thereof, or of unbelievers, out of whose hands that world is rescued, to which it is said, "Ye were at one time darkness, but now are ye light in the Lord:"[4] the prince of this world, of whom He elsewhere saith, "Now is the prince of this world cast out,"[5] is assuredly judged, inasmuch as he is irrevocably destined to the judgment of everlasting fire. And so of this judgment, by which the prince of the world is judged, is the world reproved by the

[1] Chap. xiv. 30. [2] Chap. i. 10. [3] Chap. iii. 17.
[4] Eph. v. 8. [5] Chap. xii. 31.

Holy Spirit; for it is judged along with its prince, whom it imitates in its own pride and impiety. "For if God," in the words of the Apostle Peter, "spared not the angels that sinned, but thrust them into prisons of infernal darkness, and gave them up to be reserved for punishment in the judgment,"[1] how is the world otherwise than reproved of this judgment by the Holy Spirit, when it is in the Holy Spirit that the apostle so speaketh? Let men, therefore, believe in Christ, that they be not convicted of the sin of their own unbelief, whereby all sins are retained: let them make their way into the number of believers, that they be not convicted of the righteousness of those, whom, as justified, they fail to imitate: let them beware of that future judgment, that they be not judged with the prince of the world, whom, judged as he is, they continue to imitate. For the unbending pride of mortals can have no thought of being spared itself, as it is thus called to think with terror of the punishment that overtook the pride of angels.

[1] 2 Pet. ii. 4.

TRACTATE XCVI.

CHAPTER XVI. 12, 13.

1. IN this portion of the holy Gospel, where the Lord says to His disciples, "I have yet many things to say unto you, but ye cannot bear them now," there meets us first this subject of needful inquiry, how it was that He said a little before, "All things that I have heard of my Father I have made known unto you,"[1] and yet says here, "I have yet many things to say unto you, but ye cannot bear them now." But how it was that He spake of what He had not yet done as if it were done, just as the prophet testifies that God has made those things which are still to come, when He says, "Who hath made those things which are still to come,"[2] we have already explained as well as we could when dealing with those words themselves. Now, however, you are perhaps wishing to know what those things were which the apostles were then unable to bear. But which of us would venture to assert his own present capacity for what they wanted the ability to receive? And on this account you are neither to expect me to tell you things which perhaps I could not comprehend myself were they told me by another; nor would you be able to bear them, even were I talented enough to let you hear of things that are above your comprehension. It may be, indeed, that some among you are fit enough already to comprehend things which are still beyond the grasp of others; and if not all about which the divine Master said, "I have yet many things to say unto you," yet perhaps some of them: but what they were which He Himself thus omitted to tell them, it would be rash to have even the wish to presume to say. For at that time the apostles were not yet fitted even to die for Christ, when He said to them, "Ye cannot follow me now,"

[1] Chap. xv. 15. [2] Isa. xlv. 11, Septuagint.

and when the very foremost of them, Peter, who had presumptuously declared that he was already able, met with a different experience from what he anticipated:[1] and yet afterwards a countless number both of men and women, boys and girls, youths and maidens, old and young, were crowned with martyrdom; and the sheep were found able for that which, when the Lord spake these words, the shepherds were still unable to bear. Ought, then, those sheep to have been asked, in that extremity of trial, when required to contend for the truth even unto death, and to shed their blood for the name or doctrine of Christ;—ought they, I say, to have been asked, Which of you would venture to account himself ready for martyrdom, for which Peter was still unfitted, even when taught face to face by the Lord Himself? In the same way, therefore, one may say that Christian people, even when desiring to hear, ought not to be told what those things are of which the Lord then said, "I have yet many things to say unto you, but ye cannot bear them now." If the apostles were still unable, much more so are ye: although it may be that many now can bear what Peter then could not, in the same way as many are able to be crowned with martyrdom which at that time was still beyond the power of Peter, more especially that now the Holy Spirit has been sent, as He was not then, of whom He went on immediately to add the words, "Howbeit when He, the Spirit of truth, is come, He will teach you all truth," thereby showing of a certainty that they could not bear what He had still to say, because the Holy Spirit had not yet come upon them.

2. Well, then, let us grant that it is so, that many can now bear those things when the Holy Spirit has been sent, which could not then, prior to His coming, be borne by the disciples: do we on that account know what it is that He would not say, as we should know it were we reading or hearing it as uttered by Himself? For it is one thing to know whether we or you could bear it; but quite another to know what it is, whether able to be borne or not. But when He Himself was silent about such things, which of us could say, It is this or that? Or if he venture to say it, how will he prove it? For who could manifest such vanity or recklessness as when saying

[1] Chap. xiii. 36–38.

what he pleased to whom he pleased, even though true, to affirm without any divine authority that it was the very thing which the Lord on that occasion refused to utter? Which of us could do such a thing without incurring the severest charge of rashness,—a thing which gets no countenance from prophetic or apostolic authority? For surely if we had read any such thing in the books confirmed by canonical authority, which were written after our Lord's ascension, it would not have been enough to have read such a statement, had we not also read in the same place that this was actually one of those things which the Lord was then unwilling to tell His disciples, because they were unable to bear them. As if, for example, I were to say that the words which we read at the opening of this Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God:" and those which follow, because they were written afterwards, and yet without any mention of their being uttered by the Lord Jesus when He was here in the flesh, but were written by one of His apostles, to whom they were revealed by His Spirit, were some of those which the Lord would not then utter, because the disciples were unable to bear them; who would listen to me in making so rash a statement? But if in the same passage where we read the one we were also to read the other, who would not give due credence to such an apostle?

3. But it seems to me also very absurd to say that the disciples could not then have borne what we find recorded, about things invisible and of profoundest import, in the apostolic epistles, which were written in after days, and of which there is no mention that the Lord uttered them when His visible presence was with them. For why could they not bear then what is now read in their books, and borne by every one, even though not understood? Some things there are, indeed, in the Holy Scriptures which unbelieving men both have no understanding of when they read or hear them, and cannot bear when they are read or heard: as the pagans, that the world was made by Him who was crucified; as the Jews, that He could be the Son of God, who broke up their mode of observing the Sabbath; as the Sabellians, that the Father, and

Son, and Holy Spirit are a Trinity; as the Arians, that the Son is equal to the Father, and the Holy Spirit to the Father and Son; as the Photinians, that Christ is not only man like ourselves, but God also, equal to God the Father; as the Manicheans, that Christ Jesus, by whom we must be saved, condescended to be born in the flesh and of the flesh of man; and all others of divers perverse sects, who can by no means bear whatever is found in the Holy Scriptures and in the Catholic faith that stands out in opposition to their errors, just as we cannot bear their sacrilegious vapourings and mendacious insanities. For what else is it not to be able to bear, but not to retain in our minds with calmness and composure? But what of all that has been written since our Lord's ascension with canonical truth and authority, is it not read and heard with equanimity by every believer, and catechumen also, before in his baptism he receive the Holy Spirit, even although it is not yet understood as it ought to be? How, then, could not the disciples bear any of those things which were written after the Lord's ascension, even though the Holy Spirit was not yet sent to them, when now they are all borne by catechumens prior to their reception of the Holy Spirit? For although the sacramental privileges of believers are not exhibited to them, it does not therefore happen that they cannot bear them; but in order that they may be all the more ardently desired by them, they are honourably concealed from their view.

4. Wherefore, beloved, you need not expect to hear from us what the Lord then refrained from telling His disciples, because they were still unable to bear them: but rather seek to grow in the love that is shed abroad in your hearts by the Holy Spirit who is given unto you;[1] that, fervent in spirit, and loving spiritual things, you may be able, not by any sign apparent to your bodily eyes, or any sound striking on your bodily ears, but by the inward eyesight and hearing, to become acquainted with that spiritual light and that spiritual word which carnal men are unable to bear. For that cannot be loved which is altogether unknown. But when what is known, in however small a measure, is also loved, by the self-same love

[1] Rom. v. 5.

one is led on to a better and fuller knowledge. If, then, you grow in the love which the Holy Spirit spreads abroad in your hearts, "He will teach you all truth;" or, as other codices have it, "He will guide you in all truth:"[1] as it is said, "Lead me in Thy way, O Lord, and I will walk in Thy truth."[2] So shall the result be, that not from outward teachers will you learn those things which the Lord at that time declined to utter, but be all taught of God;[3] so that the very things which you have learned and believed by means of lessons and sermons supplied from without regarding the nature of God, as incorporeal, and unconfined by limits, and yet not rolled out as a mass of matter through infinite space, but everywhere whole and perfect and infinite, without the gleaming of colours, without the tracing of bodily outlines, without any markings of letters or succession of syllables,—your minds themselves may have the power to perceive. Well, now, I have just said something which is perhaps of that same character, and yet you have received it; and you have not only been able to bear it, but have also listened to it with pleasure. But were that inward Teacher, who, while still speaking in an external way to the disciples, said, "I have still many things to say unto you, but ye cannot bear them now," wishing to speak inwardly to us of what I have said of the incorporeal nature of God in the same way as He speaks to the angels, who always behold the face of the Father,[4] we should still be unable to bear them. Accordingly, when He says, "He will teach you all truth," or "will guide you into all truth," I do not think the fulfilment is possible in any one's mind in this present life (for who is there, while living in this corruptible and soul-oppressing body,[5] that can know all truth, when even the apostle says, "We know in part"?), but because it is effected by the Holy Spirit, of whom we have now received the earnest,[6] that we shall attain also to the actual fulness of knowledge: whereof it is said by the same apostle, "But then face to face;" and, "Now I know in part, but then shall I know even as also I am known;"[7] not as a thing which he knows fully in this life, but which, as

[1] Ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, or ἐν τῇ ἀληθείᾳ πάσῃ.
[2] Ps. lxxxvi. 11. [3] Chap. vi. 45. [4] Matt. xviii. 10.
[5] Wisd. ix. 15. [6] 2 Cor. i. 22. [7] 1 Cor. xiii. 9, 12.

a thing that would still be future on to the attainment of that perfection, the Lord promised us through the love of the Spirit, when He said, "He will teach you all truth," or "will guide you unto all truth."

5. As these things are so, beloved, I warn you in the love of Christ to beware of impure seducers and sects of obscene filthiness, whereof the apostle says, "But it is a shame even to speak of those things which are done of them in secret:"[1] lest, when they begin to teach their horrible impurities, which no human ear whatever can bear, they declare them to be the very things whereof the Lord said, "I have yet many things to say unto you, but ye cannot bear them now;" and assert that it is the Holy Spirit's agency that makes such impure and detestable things possible to be borne. The evil things which no human modesty whatever can endure are of one kind, and of quite another are the good things which man's little understanding is unable to bear: the former are wrought in unchaste bodies, the latter are beyond the reach of all bodies; the one is perpetrated in the filthiness of the flesh, the other is scarcely perceivable by the pure mind. "Be ye therefore renewed in the spirit of your mind,"[2] and "understand what is the will of God, which is good, and acceptable, and perfect;"[3] that, "rooted and grounded in love, ye may be able to comprehend, with all saints, what is the length, and breadth, and height, and depth, even to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."[4] For in such a way will the Holy Spirit teach you all truth, when He shall shed abroad that love ever more and more largely in your hearts.

[1] Eph. v. 12. [2] Eph. iv. 23. [3] Rom. xii. 2. [4] Eph. iii. 17-19.

TRACTATE XCVII.

CHAPTER XVI. 12, 13 (*continued*).

1. THE Holy Spirit, whom the Lord promised to send to His disciples, to teach them all the truth which, at the time He was speaking to them, they were unable to bear: of the which Holy Spirit, as the apostle says, we have now received "the earnest," [1] an expression whereby we are to understand that His fulness is reserved for us till another life: that Holy Spirit, therefore, teacheth believers also in the present life, as far as they can severally apprehend what is spiritual; and enkindles a growing desire in their breasts, according as each one makes progress in that love, which will lead him both to love what he knows already, and to long after what still remains to be known: so that those very things which he has some notion of at present, he may know that he is still ignorant of, as they are yet to be known in that life which eye hath not seen, nor ear heard, nor the heart of man hath perceived.[2] But were the inner Master wishing at present to say those things in such a way of knowing, that is, to unfold and make them patent to our mind, our human weakness would be unable to bear them. Whereof you remember, beloved, that I have already spoken, when we were occupied with the words of the holy Gospel, where the Lord says, "I have yet many things to say unto you, but ye cannot bear them now." Not that in these words of the Lord we should be suspecting an over-fastidious concealment of no one knows what secrets, which might be uttered by the Teacher, but could not be borne by the learner; but those very things which in connection with religious doctrine we read and write, hear and speak of, as within the knowledge of such and such per-

[1] 2 Cor. i. 22. [2] 1 Cor. ii. 9.

sons, were Christ willing to utter to us in the self-same way as He speaks of them to the holy angels, in His own Person as the only-begotten Word of the Father, and co-eternal with Him, where are the human beings that could bear them, even were they already spiritual, as the apostles still were not when the Lord so spake to them, and as they afterwards became when the Holy Spirit descended? For, of course, whatever may be known of the creature, is less than the Creator Himself, who is the supreme and true and unchangeable God. And yet who keeps silence about Him? Where is His name not found in the mouths of readers, disputants, inquirers, respondents, adorers, singers, all sorts of haranguers, and lastly, even of blasphemers themselves? And although no one keeps silence about Him, who is there that apprehends Him as He is to be understood, although He is never out of the mouths and the hearing of men? Who is there, whose keenness of mind can even get near Him? Who is there that would have known Him as the Trinity, had not He Himself desired so to become known? And what man is there that now holds his tongue about that Trinity; and yet what man is there that has any such idea of it as the angels? The very things, therefore, that are incessantly being uttered offhand and openly about the eternity, the truth, the holiness of God, are understood well by some, and badly by others: nay rather, are understood by some, and not understood at all by others. For he that understands in a bad way, does not understand at all. And in the case even of those by whom they are understood in a right sense, by some they are perceived with less, by others with greater mental vividness, and by none on earth are apprehended as they are by the angels. In the very mind, therefore, that is to say, in the inner man, there is a kind of growth, not only in order to the transition from milk to solid food, but also to the taking of food itself in still larger and larger measure. But such growth is not in the way of a space-covering mass of matter, but in that of an illuminated understanding; because that food is itself the light of the understanding. In order, then, to your growth and apprehension of God, and in order that your apprehension may keep full pace with your ever-advancing growth, you ought to be

addressing your prayer, and turning your hope, not to the teacher whose voice only reaches your ears, that is, who plants and waters only by outside labour, but to Him who giveth the increase.[1]

2. Accordingly, as I have admonished you in my last sermon, take heed, those of you specially who are still children and have need of a milk diet, of turning a curious ear to men, who have found occasion for self-deception and the deceiving of others in the words of the Lord, "I have yet many things to say unto you, but ye cannot bear them now," in order to the discovery of that which is unknown, while you still have minds that are incompetent to discriminate between the true and the false; and most especially on account of the obscene lewdnesses which Satan has instilled, by God's permission, into unstable and carnal souls, for this end, that His judgments may everywhere be objects of terror, and that pure discipline may best manifest its sweetness in contrast with the impurities of wickedness; and that honour may be given to Him, and fear and modesty of demeanour assumed by every one, who has either been kept from falling into such evils by His kingly power, or been raised out of them by His uplifting hand. Beware, with fear and prayer, of rushing into that mystery of Solomon's, where "the woman that is foolish and brazenfaced, and become destitute of bread," invites the passers by with the words, "Come and make a pleasant feast on hidden bread, and the sweetness of stolen waters."[2] For the woman thus spoken of is the vanity of the impious, who, utterly senseless as they are, fancy that they know something, just as was said of that woman, that she had "become destitute of bread;" who, though destitute of a single loaf,

[1] 1 Cor. iii. 6.

[2] Prov. ix. 13–17, according to the Septuagint, where, in verse 13, פתיות is rendered ἰνδιάτης ψωμοῦ, "in want of a morsel of bread," as if from פת or פתות, a morsel. The form of the word, however, as well as the Masoretic pointing, shows its connection with פתי, in the sense of "simplicity" or "folly" personified. And again in verse 17, the LXX. have partly inverted the Hebrew order of the words, and translate ימתקו ("are sweet") in its active sense of "taste with relish" (or pleasure), as if it were מתקו, Imperative; and read ינעם ("is sweet") in the last clause, as if it were נעים or נעם, "sweet," or "sweetness:" hence Augustine's rendering above. The Vulgate corresponds more nearly with the Hebrew and our English version.—Tr.

promises loaves ; in other words, though ignorant of the truth, she promises the knowledge of the truth. But it is bread of a hidden character she promises, and which she declares is partaken of with pleasure, as well as the sweetness of stolen waters ; in order that what is publicly forbidden to be uttered or believed in the Church, may be listened to and acted upon with willingness and relish. For by such secrecy profane teachers give a kind of seasoning to their poisons for the curious, that thereby they may imagine that they learn something great, because counted worthy of holding a secret, and may imbibe the more sweetly the folly which they regard as wisdom, the hearing of which, as a thing prohibited, they are represented as stealing.

3. Hence the system of magical arts commends its nefarious rites to those who are deceived, or ready to be so, by a sacrilegious curiosity. Hence, also, those unlawful divinations by the inspection of the entrails of slain animals, or of the cries and flights of birds, or of multiform demoniacal signs, are distilled by converse with abandoned wretches into the ears of persons who are on the brink of destruction. And it is because of these unlawful and punishable secrets that the woman mentioned above is styled not merely "foolish," but also "audacious." But such things are alien not only to the reality, but to the very name of our religion. And what shall we say of this foolish and brazenfaced woman seasoning, as she does, so many wicked heresies, and serving up so many detestable fables with Christian forms of expression? Would that they were only such as are found in theatres, whether as the subjects of song or dancing, or turned into ridicule by a mimicking buffoonery ; and not, some of them, such as makes us grieve at the foolishness, while wondering at the audacity that could have contrived them, against God ! And yet all these utterly senseless heretics, who wish to be styled Christians, attempt to colour the audacities of their devices, which are perfectly abhorrent to every human feeling, with the chance presented to them of that gospel sentence uttered by the Lord, "I have yet many things to say unto you, but ye cannot bear them now :" as if these were the very things which the apostles could not then bear, and as if the Holy Spirit had

taught them what the unclean spirit, with all the length he can carry his audacity, blushes to teach and to preach in broad daylight.

4. It is such whom the apostle foresaw through the Holy Spirit, when he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."[1] For that mentioning of secrecy and theft, whereof it is said, "Partake with pleasure of hidden bread and the sweetness of stolen waters," creates an itching in those who listen with ears that are lusting after spiritual fornication, just as by a kind of itching also of desire in the flesh the soundness of chastity is corrupted. Hear, therefore, how the apostle foresaw such things, and gave salutary admonition about avoiding them, when he said, "Shun profane novelties of words; for they increase unto much ungodliness, and their speech insinuates itself as doth a cancer."[2] He did not say novelties of words merely; but added, "profane." For there are also novelties of words in perfect harmony with religious doctrine, as is told us in Scripture of the very name of Christians, when it began to be used. For it was in Antioch that the disciples were first called Christians after the Lord's ascension, as we read in the Acts of the Apostles:[3] and certain houses were afterwards called by the new names of hospices[4] and monasteries; but the things themselves existed prior to their names, and are confirmed by religious truth, which also forms their defence against the wicked. In opposition also to the impiety of Arian heretics, they coined the new term, Patris Homousios;[5] but there was nothing new signified by such a name; for what is called Homousios is just this: "I and my Father are one,"[6] to wit, of one and the same substance. For if every novelty were profane, as little should we have it said

[1] 2 Tim. iv. 3, 4.

[2] 2 Tim. ii. 16, 17. Augustine translates κενοφωνίας ("babblings," "empty utterances," vaniloquia, Vulgate) as if it read καινοφωνίας, "novelties of words." —Tr.

[3] Acts xi. 26. [4] "Xenodochia," houses of entertainment for strangers.

[5] "Of the same essence (or substance) with the Father," as applied to Christ.

[6] Chap. x. 30.

by the Lord, "A new commandment I give unto you;"[1] nor would the Testament be called New, nor the new song be sung throughout the whole earth. But there is profanity in the novelties of words, when it is said by "the foolish and audacious woman, Come and enjoy the tasting of hidden bread, and the sweetness of stolen waters." From such enticing words of false science the apostle also gives his prohibitory warning, in the passage where he says, "O Timothy, keep that which is committed to thy trust, avoiding profane novelties of expression, and oppositions of science falsely so called; which some professing, have erred concerning the faith."[2] For there is nothing that these men so love as to profess science, and to deride as utter silliness faith in those verities which the young are enjoined to believe.

5. But some one will say, Have spiritual men nothing in the matter of doctrine, which they are to say nothing about to the carnal, but to speak out upon to the spiritual? If I shall answer, They have not, I shall be immediately met with the words of the Apostle Paul in his Epistle to the Corinthians: "I could not speak unto you as unto spiritual, but as unto carnal. As unto babes in Christ I have given you milk to drink, and not meat to eat: for hitherto ye were not able; neither yet now are ye able; for ye are yet carnal;"[3] and with these, "We speak wisdom among them that are perfect;" and with these also, "Comparing spiritual things with spiritual: but the natural man perceiveth not the things of the Spirit of God; for they are foolishness unto him."[4] The meaning of all this, in order that these words of the apostle may no longer lead to the hankering after secrets through the profane novelties of verbiage, and that what ought always to be shunned by the spirit and body of the chaste may not be asserted as only unable to be borne by the carnal, we shall, with the Lord's permission, make the subject of dissertation in another discourse, so that for the time we may bring the present to a close.

[1] Chap. xiii. 34.
[2] 1 Tim. vi. 20.
[3] 1 Cor. iii. 1, 2.
[4] 1 Cor. ii. 6, 13, 14.

TRACTATE XCVIII.

CHAPTER XVI. 12, 13 (*continued*).

1. FROM the words of our Lord, where He says, "I have yet many things to say unto you, but ye cannot bear them now," there arose a difficult question, which I recollect to have put off, that it might be handled afterwards at greater leisure, because my last discourse had reached its proper limits, and required to be brought to a close. And now, accordingly, as we have time to redeem our promise, let us take up its discussion as the Lord Himself shall grant us ability, who put it into our heart to make the proposal. And the question is this: Whether spiritual men have aught in doctrine which they should withhold from the carnal, but declare to the spiritual. For if we shall say, They have not, we shall meet with the reply, What, then, is to be made of the words of the apostle in writing to the Corinthians: "I could not speak unto you as unto spiritual, but as unto carnal. As unto babes in Christ, I have given you milk to drink, and not meat to eat: for hitherto ye were not able; neither yet now are ye able; for ye are yet carnal"?[1] But if we say, They have, we have cause to fear and take heed, lest under such a pretext detestable doctrines be taught in secret, and under the name of spiritual, as things which cannot be understood by the carnal, may seem not only capable of being whitewashed by plausible excuses, but deserving also to be lauded in preaching.

2. In the first place, then, your Charity ought to know that it is Christ Himself as crucified, wherewith the apostle says that he has fed those who are babes as with milk; but His flesh itself, in which was witnessed His real death, that is, both His real wounds when transfixed and His blood when pierced, does not present itself to the minds of the carnal in

[1] 1 Cor. iii. 1, 2.

the same manner as to that of the spiritual, and so to the former it is milk, and to the latter it is meat; for if they do not hear more than others, they understand better. For the mind has not equal powers of perception even for that which is equally received by both in faith. And so it happens that the preaching of Christ crucified, by the apostle, was at once to the Jews a stumblingblock, and to the Gentiles foolishness; and to those who are called, both Jews and Greeks, the power of God, and the wisdom of God;[1] but to the carnal, as babes who held it only as a matter of faith, and to the spiritual, as those of greater capacity, who perceived it as a matter of understanding; to the former, therefore, as a milk-draught, to the latter as solid food: not that the former knew it in one way out in the world at large, and the latter in another way in their secret chambers; but that what both heard in the same measure when it was publicly spoken, each apprehended in his own measure. For inasmuch as Christ was crucified for the very purpose of shedding His blood for the remission of sins, and of divine grace being thereby commended in the passion of His Only-begotten, that no one should glory in man, what understanding had they of Christ crucified who were still saying, "I am of Paul"?[2] Was it such as Paul himself had, who could say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ"?[3] In regard, therefore, even to Christ crucified, he himself found food in proportion to his own capacity, and nourished them with milk in accordance with their infirmity. And still further, knowing that what he wrote to the Corinthians might doubtless be understood in one way by those who were still babes, and differently by those of greater capacity, he said, "If any one among you is a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandment of the Lord: but if any man be ignorant, let him be ignorant."[4] Assuredly he would have the knowledge of the spiritual to be substantial, wherever not only faith had found a suitable abode, but a certain power of understanding was possessed; and whereby such believed those very things which as spiritual they likewise acknowledged. But "let him be ignorant," he

[1] 1 Cor. i. 23, 24. [2] 1 Cor. i. 12. [3] Gal. vi. 14. [4] 1 Cor. xiv. 37, 38.

says, who "is ignorant;" because it was not yet revealed to him to know that which he believes. When this takes place in a man's mind, he is said to be known of God; for it is God who endows him with this power of understanding, as it is elsewhere said, "But now, knowing God, or rather being known of God."[1] For it was not then that God first knew those who were foreknown and chosen before the foundation of the world;[2] but then it was that He made them to know Himself.

3. Having ascertained this, therefore, at the outset, that the very things, which are equally heard by the spiritual and the carnal, are received by each according to the slender measure of his own capacity,—by some as babes, by others as those of riper years,—by one as milk nourishment, by another as solid food,—there seems no necessity for any matters of doctrine being retained in silence as secrets, and concealed from infant believers, as things to be spoken of apart to those who are older, or possessed of a riper understanding; and let us regard it as needful to act thus, just because of the words of the apostle, "I could not speak unto you as unto spiritual, but as unto carnal." For even this very statement of his, that he knew nothing among them but Jesus Christ and Him crucified,[3] he could not speak unto them as unto spiritual, but as unto carnal; because even that they were not able to receive as spiritual. But all who were spiritual among them received with spiritual understanding the very same truths which the others only heard as carnal; and in this way may we understand the words, "I could not speak unto you as unto spiritual, but as unto carnal," as if he said, What I did speak, ye could not receive as spiritual, but as carnal. For "the natural man" —that is, the man whose wisdom is of a mere human kind, and is called natural [literally, soulish] from the soul, and carnal from the flesh, because the complete man consists of soul and flesh—"perceiveth not the things of the Spirit of God;"[4] that is, the measure of grace bestowed on believers by the cross of Christ, and thinks that all that is effected by that cross is to provide us with an example for our imitation in contending even to death for the truth. For if men of this type, who

[1] Gal. iv. 9. [2] Eph. i. 4. [3] 1 Cor. ii. 2. [4] 1 Cor. ii. 14.

have no desire to be aught else than men, knew how it is that Christ crucified is "made of God unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord,"[1] they would doubtless no longer glory in man, nor say in a carnal spirit, "I am of Paul, and I of Apollos, and I of Cephas;" but in a spiritual way, "I am of Christ."[2]

4. But the question is still further raised by what we read in the Epistle to the Hebrews: "When now for the time ye ought to be teachers, ye have need again to be taught which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk hath no experience in the word of righteousness; for he is a babe. But strong meat belongeth to them that are perfect, even those who by habit have their senses exercised to distinguish good from evil."[3] For here we see, as if clearly defined, what he calls the strong meat of the perfect; and which is the same as that which he writes to the Corinthians, "We speak wisdom among them that are perfect."[4] But who it was that he wished in this passage to be understood as perfect, he proceeded to indicate in the words, "Even those who by habit have their senses exercised to distinguish good from evil." Those, therefore, who, through a weak and undisciplined mind, are destitute of this power, will certainly, unless enabled by what may be called the milk of faith to believe both the invisible things which they see not, and the comprehensible things which they do not yet comprehend, be easily seduced by the promise of science to vain and sacrilegious fables: so as to think both of good and evil only under corporal forms, and to have no idea of God Himself save as some sort of body, and be able only to view evil as a substance; while there is rather a kind of falling away from the immutable Substance in the case of all mutable substances, which were made out of nothing by the immutable and supreme substance itself, which is God. And assuredly whoever not only believes, but also through the exercised inner senses of his mind understands, and perceives, and knows this, there is no longer cause for fear that he will be seduced by

[1] 1 Cor. i. 30, 31. [2] 1 Cor. i. 12. [3] Heb. v. 12–14. [4] 1 Cor. ii. 6.

those who, while accounting evil to be a substance uncreated by God, make God Himself a mutable substance, as is done by the Manicheans, or any other pests, if such there be, that fall into similar folly.

5. But to those who are still babes in mind, and who as carnal, the apostle says, require to be nourished with milk, all discoursing on such a subject, wherein we deal not only with the believing, but also with the understanding and the knowing of what is spoken, must be burdensome, as being still unable to perceive such things, and be more fitted to oppress than to feed them. Whence it comes to pass that the spiritual, while not altogether silent on such subjects to the carnal, because of the Catholic faith which is to be preached to all, yet do not so handle them as, in their wish to simplify them to understandings that are still deficient in capacity, to bring their discourse on the truth into disrepute, rather than the truth that is in their discourse within the perceptions of their hearers. Accordingly in his Epistle to the Colossians he says: "And though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and that which is lacking[1] in your faith in Christ."[2] And in that to the Thessalonians: "Night and day," he says, "praying more abundantly, that we might see your face, and might perfect that which is lacking in your faith."[3] Here we are, of course, to understand those who were under such primary catechetical instruction, as implied their nourishment with milk and not with strong meat; of the former of which there is mention made in the Epistle to the Hebrews of an abundant supply for such as nevertheless he would now have had to be feeding on solid food. Accordingly he says: "Therefore leaving the word of the beginning of Christ, let us have regard to the completion; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of the baptismal font, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment."[4] This is

[1] In place of τὸ στιρίωμα, *solidity, stedfastness*, Augustine read τὸ ὑστιρῆμα, *that which is lacking*. So also in his epistle to Paulinus, which is marked 149 (in Migne's edition of Augustine).

[2] Col. ii. 5. [3] 1 Thess. iii. 10. [4] Heb. vi. 1, 2.

the copious supply of milk, without which even they cannot live, who have already indeed their reason sufficiently in use to enable them to believe, but who cannot distinguish good from evil, so as to be not only a matter of faith, but also of understanding (which belongs to the department of solid food). But when he includes doctrine also in his description of the milk, it is that which has been delivered to us in the Creed and the Lord's Prayer.

6. But let us be far from supposing that there is any contrariety between this milk and the food of spiritual things that has to be received by the sound understanding, and which was wanting to the Colossians and Thessalonians, and had still to be supplied. For the supply of the deficiency implies no disapproval of that which existed. For even in the very food that we take, so far is there from being any contrariety between milk and solid food, that the latter itself becomes milk, in order to make it suitable to babes, whom it reaches through the medium of the mother's or the nurse's body: so did also mother Wisdom herself, who is solid food in the lofty sphere of angels, condescend in a manner to become milk for babes, when the Word became flesh, and dwelt among us.[1] But the man Christ Himself, who in His true flesh, true cross, true death, and true resurrection is called the pure milk of babes, is, when rightly understood by the spiritual, found to be the Lord of angels. Accordingly, babes are not to be so fed with milk as always to remain without understanding the Godhead of Christ; nor are they to be so withdrawn from milk as to turn their backs on His manhood. And the same thing may also be stated in another way in this manner: they are neither so to be fed with milk as never to understand Christ as Creator, nor so to be withdrawn from milk as ever to turn their backs on Christ as Mediator. In this respect, indeed, the similitude of maternal milk and solid food scarcely harmonizes with the reality as thus stated, but rather that of a foundation: for when the child is weaned, so as to be withdrawn from the nourishment of infancy, he never looks again amongst solid food for the breasts which he sucked; but Christ crucified is both milk to sucklings and meat to the more

[1] Chap. i. 1, 14.

advanced. And the similitude of a foundation is on this account the more suitable, because, for the completion of the structure, the building is added without the foundation being withdrawn.

7. And since this is the case, do you, whoever you be, who are doubtless many of you still babes in Christ, be making advances towards the solid food of the mind, not of the belly. Grow in the ability to distinguish good from evil, and cleave more and more to the Mediator, who delivers you from evil; which does not admit of a local separation from you, but rather of being healed within you. But whoever shall say to you, Believe not Christ to be truly man, or that the body of any man or animal whatever was created by the true God, or that the Old Testament was given by the true God, and anything else of the same sort, for such things as these were not told you previously, when your nourishment was milk, because your heart was still unfit for the apprehension of the truth: such an one provides you not with meat, but with poison. For therefore it was that the blessed apostle, in addressing those who appeared to him already perfect, even after calling himself imperfect, said, "Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." And that they might not rush into the hands of seducers, whose desire would be to turn them away from the faith by promising them the knowledge of the truth, and suppose such to be the meaning of the apostle's words, "God shall reveal even this unto you," he forthwith added, "Nevertheless, whereto we have already attained, let us walk by the same rule."[1] If, then, thou hast come to some understanding of what is not at variance with the rule of the Catholic faith, whereto thou hast attained as the way that is guiding thee to thy fatherland; and hast so understood it as to feel it a duty to dismiss all doubts whatever on the subject: add to the building, but do not abandon the foundation. And surely of such a character ought to be any teaching given by elders to those who are babes, as not to involve the assertion that Christ the Lord of all, and the prophets and apostles, who are much farther advanced in age than

[1] Phil. iii. 15, 16.

themselves, had in any respect spoken falsely. And not only ought you to avoid the babbling seducers of the mind, who prate away at their fables and falsehoods, and in such vanities make the promise, forsooth, of profound science contrary to the rule of faith, which we have accepted as Catholic; but avoid those also as a still more insidious pest than the others, who discuss truthfully enough the immutability of the divine nature, or the incorporeal creature, or the Creator, and fully prove what they affirm by the most conclusive documents and reasonings, and yet attempt to turn you away from the one Mediator between God and men. For such are those of whom the apostle says, "Because that, when they knew God, they glorified Him not as God."[1] For what advantage is it to have a true understanding of the immutable Good to one who has no hold of Him by whom there is deliverance from evil? And let not the admonition of the most blessed apostle by any means lose its place in your hearts: "If any man preach any other gospel unto you than that ye have received, let him be accursed."[2] He does not say, More than ye have received; but, "Other than ye have received." For had he said the former, he would be prejudging himself, inasmuch as he desired to come to the Thessalonians to supply what was lacking in their faith. But one who supplies, adds to what was deficient, without taking away what existed: while he that transgresses the rule of faith, is not progressing in the way, but turning aside from it.

8. Accordingly, when the Lord says, "I have yet many things to say unto you, but ye cannot bear them now," He means that what they were still ignorant of had afterwards to be supplied to them, and not that what they had already learned was to be subverted. And He, indeed, as I have already shown in a former discourse, could so speak, because the very things which He had taught them, had He wished to unfold them to them in the same way as they are conceived in regard to Him by the angels, their still remaining human weakness would be unable to bear. But any spiritual man may teach another man what he knows, provided the Holy Spirit grant him an enlarged capacity for profiting, wherein

[1] Rom. i. 21. [2] Gal. i. 9.

also the teacher himself may get some further increase, in order that both may be taught of God.[1] Although even among the spiritual themselves there are some, doubtless, who are of greater capacity and in a better condition than others ; so that one of them attained even to things of which it is not lawful for a man to speak. Taking advantage of which, there have been some vain individuals, who, with a presumption that betrays the grossest folly, have forged a Revelation of Paul, crammed with all manner of fables, which has been rejected by the orthodox Church; affirming it to be that whereof he had said that he was caught up into the third heavens, and there heard unspeakable words "which it is not lawful for a man to utter."[2] Nevertheless, the audacity of such might be tolerable, had he said that he heard words which it is not as yet lawful for a man to utter ; but when he said, "which it is not lawful for a man to utter," who are they that dare to utter them with such impudence and non-success? But with these words I shall now bring this discourse to a close ; whereby I would have you to be wise indeed in that which is good, but untainted by that which is evil.

[1] Chap. vi. 45. [2] 2 Cor. xii. 2, 4.

TRACTATE XCIX.

CHAPTER XVI. 13.

1. WHAT is this that the Lord said of the Holy Spirit, when promising that He would come and teach His disciples all truth, or guide them into all truth: "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak"? For this is similar to what He said of Himself, "I can of mine own self do nothing: as I hear, I judge."[1] But when expounding that, we said that it might be taken as referring to His human nature;[2] so that He seemed as the Son to announce beforehand that His own obedience, whereby He became obedient even unto the death of the cross,[3] would have its place also in the judgment, when He shall judge the quick and the dead; for He shall do so for the very reason that He is the Son of man. Wherefore He said, "The Father judgeth no man, but hath committed all judgment unto the Son;" for in the judgment He will appear, not in the form of God, wherein He is equal to the Father, and cannot be seen by the wicked, but in the form of man, in which He was made even a little lower than the angels; although then He will come in glory, and not in His original humility, yet in a way that will be conspicuous both to the good and to the bad. Hence He says further: "And He hath given Him authority to execute judgment also, because He is the Son of man."[4] In these words of His own it is made clear that it is not that form that will be presented in the judgment, wherein He was when He thought it not robbery to be equal with God; but that which He assumed when He made Himself of no reputation.[5] For He emptied Himself in assuming the form of a servant;[6] in which, also, for the pur-

[1] Chap. v. 30.
[2] Tracts. XIX.–XXII.
[3] Phil. ii. 8.
[4] Chap. v. 22, 27.
[5] Literally, "when He emptied Himself."
[6] Phil. ii. 6, 7.

pose of executing judgment, He seems to have commended His obedience, when He said, "I can of mine own self do nothing: as I hear, I judge." For Adam, by whose disobedience, as that of one man, many were made sinners, did not judge as he heard; for he prevaricated what he heard, and of his own self did the evil that he did; for he did not the will of God, but his own: while this latter, by whose obedience, as that also of one man, many are made righteous,[1] was not only obedient even unto the death of the cross, in respect of which He was judged as alive from the dead; but promised also that He would be showing obedience in the very judgment itself, wherein He is yet to act as judge of the quick and the dead, when He said, "I can of mine own self do nothing: as I hear, I judge." But when it is said of the Holy Spirit, "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak," shall we dare to harbour the notion that it was so said in reference to any human nature of His, or the assumption of any creature-form? For it was the Son alone in the Trinity who assumed the form of a servant, a form which in His case was fitted into the unity of His person, or, in other words, that the one person, Jesus Christ, should be the Son of God and the Son of man; and so that we should be kept from preaching a quaternity instead of the Trinity, which God forbid that we should do. And it is on account of this one personality as consisting of two substances, the divine and the human, that He sometimes speaks in accordance with that wherein He is God, as when He says, "I and my Father are one;"[2] and sometimes in accordance with His manhood, as in the words, "For the Father is greater than I;"[3] in accordance with which also we have understood those words of His that are at present under discussion, "I can of mine own self do nothing: as I hear, I judge." But in reference to the person of the Holy Spirit, a considerable difficulty arises how we are to understand the words, "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak;" since in it there exists not one substance of Godhead and another of humanity, or of any other creature whatsoever.

2. For the fact that the Holy Spirit appeared in bodily

[1] Rom. v. 19. [2] Chap. x. 30. [3] Chap. xiv. 28.

form, as a dove,[1] was a sight begun and ended at the time: just as also, when He descended upon the disciples, there were seen upon them cloven tongues as of fire, which also sat upon every one of them.[2] Any one, therefore, who says that the dove was connected with the Holy Spirit in the unity of His person, as that it and Godhead (for the Holy Spirit is God) should go to constitute the one person of the Holy Spirit, is compelled also to affirm the same thing of that fire; and so may understand that he ought to assert neither. For those things in regard to the substance of God, which needed at any time to be represented in some outward way, and so exhibited themselves to men's bodily senses, and then passed away, were formed for the moment by divine power from the subservient creation, and not from the dominant nature itself; which, ever abiding the same, excites into action whatever it pleases; and, itself unchangeable, changes all things else at its pleasure. In the same way also did that voice from the cloud actually strike upon the bodily ears, and on that bodily sense which is called the hearing;[3] and yet in no way are we to believe that the Word of God, which is the only-begotten Son, is defined, because He is called the Word, by syllables and sounds: for when a sermon is in course of delivery, all the sounds cannot be pronounced simultaneously; but the various individual sounds come, as it were, in their own order to the birth, and succeed those which are dying away, so that all that we have to say is completed only by the last syllable. Very different from this, surely, is the way in which the Father speaketh to the Son, that is to say, God to God, His Word. But this, so far as it can be understood by man, is a matter for the understanding of those who are fitted for the reception of solid food, and not of milk. Since, therefore, the Holy Spirit became not man by any assumption of humanity, and became not an angel by any assumption of angelic nature, and as little entered into the creature-state by the assumption of any creature-form whatever, how, in regard to Him, are we to understand those words of our Lord, "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak"? A difficult question; yea, too difficult. May the Spirit Himself be present,

[1] Matt. iii. 16. [2] Acts ii. 3. [3] Luke ix. 35.

that, at least up to the measure of our power of thinking on such a subject, we may be able to express our thoughts, and that these, according to the little measure of my ability, may find entrance into your understanding.

3. You ought, then, to be informed in the first place, and, those of you who can, to understand, and the others, who cannot as yet understand, to believe, that in that substantial essence, which is God, the senses are not, as if through some material structure of a body, distributed in their appropriate places; as, in the mortal flesh of all animals there is in one place sight, in another hearing, in another taste, in another smelling, and over the whole the sense of touch. Far be it from us to believe so in the case of that incorporeal and immutable nature. In it, therefore, hearing and seeing are one and the same thing. In this way smelling also is said to exist in God; as the apostle says, "As Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour."[1] And taste may be included, in accordance with which God hateth the bitter in temper, and spueth out of His mouth those who are lukewarm, and neither cold nor hot:[2] and Christ our God[3] saith, "My meat is to do the will of Him that sent me."[4] There is also that divine sense of touch, in accordance with which the spouse saith of the bridegroom: "His left hand is under my head, and his right hand shall embrace me."[5] But these are not in God's case in different parts of the body. For when He is said to know, all are included: both seeing, and hearing, and smelling, and tasting, and touching; without any alteration of His substance, and without the existence of any material element which is greater in one place and smaller in another: and when there are any such thoughts of God in those even who are old in years, they are the thoughts only of a childish mind.

4. Nor need you wonder that the ineffable knowledge of God, whereby He is cognizant of all things, is, because of the various modes of human speech, designated by the names of all those bodily senses; since even our own mind, in other

[1] Eph. v. 2. [2] Rev. iii. 16. [3] Deus Christus.
[4] Chap. iv. 34. [5] Song of Sol. ii. 6.

words, the inner man,—to which, while itself exercising its knowing faculty in one uniform way, the different subjects of its knowledge are communicated by those five messengers, as it were, of the body, when it understands, chooses, and loves the unchangeable truth,—is said both to see the light, whereof it is said, "That was the true light;" and to hear the word, whereof it is said, "In the beginning was the Word;"[1] and to be susceptible of smell, of which it is said, "We will run after the smell of thy ointments;"[2] and to drink of the fountain, whereof it is said, "With Thee is the fountain of life;"[3] and to enjoy the sense of touch, when it is said, "But it is good for me to cleave unto God;"[4] in all of which it is not different things, but the one intelligence, that is expressed by the names of so many senses. When, therefore, it is said of the Holy Spirit, "For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak," so much the more is a simple nature, which is simple [uncompounded] in the truest sense, to be either understood or believed, which in its extent and sublimity far surpasses the nature of our minds. For there is mutability in our mind, which comes by learning to the perception of what it was previously ignorant of, and loses by unlearning what it formerly knew; and is deceived by what has a similarity to truth, so as to approve of the false in place of the true, and is hindered by its own obscurity as by a kind of darkness from arriving at the truth. And so that substance is not in the truest sense simple, to which being is not identical with knowing; for it can exist without the possession of knowledge. But it cannot be so with that divine substance, for it is what it has. And on this account it has not knowledge in any such way as that the knowledge whereby it knows should be to it one thing, and the essence whereby it exists another; but both are one. Nor ought that to be called both, which is simply one. "As the Father hath life in Himself," and He Himself is not something different from the life that is in Him; "so hath He given to the Son to have life in Himself,"[5] that is, hath begotten the Son, that He also should Himself be the life. Accordingly we ought to

[1] Chap. i. 9, 1.
[2] Song of Sol. i. 4, Septuagint.
[3] Ps. xxxvi. 9.
[4] Ps. lxxiii. 28.
[5] Chap. v. 26.

accept what is said of the Holy Spirit, "For he shall not speak of Himself; but whatsoever He shall hear, that shall He speak," in such a way as to understand thereby that He is not of Himself. Because it is the Father only who is not of another. For the Son is born of the Father, and the Holy Spirit proceedeth from the Father; but the Father is neither born of, nor proceedeth from, another. And yet surely there should not on that account occur to human thought any idea of disparity in the supreme Trinity; for both the Son is equal to Him of whom He is born, and the Holy Spirit to Him from whom He proceedeth. But what difference there is in such a case between proceeding and being born, would be too lengthy to make the subject of inquiry and dissertation, and would make our definition liable to the charge of rashness, even after we had discussed it; for such a thing is of the utmost difficulty, both for the mind to comprehend in any adequate way, and even were it so that the mind has attained to any such comprehension, for the tongue to explain, however able the one that presides as a teacher, or he that is present as a hearer. Accordingly, "He shall not speak of Himself;" because He is not of Himself. "But whatsoever He shall hear, that shall He speak:" He shall hear of Him from whom He proceedeth. To Him hearing is knowing; but knowing is being, as has been discussed above. Because, then, He is not of Himself, but of Him from whom He proceedeth, and of whom He has essence, of Him He has knowledge; from Him, therefore, He has hearing, which is nothing else than knowledge.

5. And be not disturbed by the fact that the verb is put in the future tense. For it is not said, whatsoever He hath heard, or, whatsoever He heareth; but, "whatsoever He shall hear, that shall He speak." For such hearing is everlasting, because the knowing is everlasting. But in the case of what is eternal, without beginning and without end, in whatever tense the verb is put, whether in the past, or present, or future, there is no falsehood thereby implied. For although to that immutable and ineffable nature, there is no proper application of Was and Will be, but only Is: for that nature alone *is* in truth, because incapable of change; and to it therefore was it exclusively suited to say, "I am that I am," and "Thou

shalt say unto the children of Israel, He who is hath sent me unto you:"[1] yet on account of the changeableness of the times amid which our mortal and changeable life is spent, there is nothing false in our saying, both it was, and will be, and is. It was in past, it is in present, it will be in future ages. It was, because it never was wanting; it will be, because it will never be wanting; it is, because it always is. For it has not, like one who no longer survives, died with the past; nor, like one who abideth not, is it gliding away with the present; nor, as one who had no previous existence, will it rise up with the future. Accordingly, as our human manner of speaking varies with the revolutions of time, He, who through all times was not, is not, and will not by any possibility be found wanting, may correctly be spoken of in any tense whatever of a verb. The Holy Spirit, therefore, is always hearing, because He always knows: *ergo*, He both knew, and knows, and will know; and in the same way He both heard, and hears, and will hear; for, as we have already said, to Him hearing is one with knowing, and knowing with Him is one with being. From Him, therefore, He heard, and hears, and will hear, of whom He is; and of Him He is, from whom He proceeds.

6. Some one may here inquire whether the Holy Spirit proceedeth also from the Son. For the Son is Son of the Father alone, and the Father is Father of the Son alone; but the Holy Spirit is not the Spirit of one of them, but of both. You have the Lord Himself saying, "For it is not ye that speak, but the Spirit of your Father that speaketh in you;"[2] and you have the apostle, "God hath sent forth the Spirit of His Son into your hearts."[3] Are there, then, two, the one of the Father, the other of the Son? Certainly not. For there is "one body," he said, when referring to the Church; and presently added, "and one Spirit." And mark how he there makes up the Trinity. "As ye are called," he says, "in one hope of your calling." "One Lord," where he certainly meant Christ to be understood; but it remained that he should also name the Father: and accordingly there follows, "One faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."[4] And since, then, just as

[1] Ex. iii. 14. [2] Matt. x. 20. [3] Gal. iv. 6. [4] Eph. iv. 4-6.

there is one Father, and one Lord, namely, the Son, so also there is one Spirit; He is doubtless of both: especially as Christ Jesus Himself saith, "The Spirit of your Father that dwelleth in you;" and the apostle declares, "God hath sent forth the Spirit of His Son into your hearts." You have the same apostle saying in another place, "But if the Spirit of Him that raised up Jesus from the dead dwell in you," where he certainly intended the Spirit of the Father to be understood; of whom, however, he says in another place, "But if any man have not the Spirit of Christ, he is none of His."[1] And many other testimonies there are, which plainly show that He, who in the Trinity is styled the Holy Spirit, is the Spirit both of the Father and of the Son.

7. And for no other reason, I suppose, is He called in a peculiar way the Spirit; since though asked concerning each person in His turn, we cannot but admit that the Father and the Son are each of them a Spirit; for God is a Spirit,[2] that is, God is not carnal, but spiritual. By the name, therefore, which they each also hold in common, it was requisite that He should be distinctly called, who is not the one nor the other of them, but in whom what is common to both becomes apparent. Why, then, should we not believe that the Holy Spirit proceedeth also from the Son, seeing that He is likewise the Spirit of the Son? For did He not so proceed, He could not, when showing Himself to His disciples after the resurrection, have breathed upon them, and said, "Receive ye the Holy Spirit."[3] For what else was signified by such a breathing upon them, but that from Him also the Holy Spirit proceedeth? And of the same character also are His words regarding the woman that suffered from the bloody flux: "Some one hath touched me; for I perceive that virtue is gone out of me."[4] For that the Holy Spirit is also designated by the name of virtue, is both clear from the passage where the angel, in reply to Mary's question, "How shall this be, seeing I know not a man?" said, "The Holy Ghost shall come upon thee, and the power [virtue] of the highest shall overshadow thee;"[5] and our Lord Himself, when giving His disciples the promise

[1] Rom. viii. 11, 9. [2] Chap. iv. 24. [3] Chap. xx. 22.
[4] Luke viii. 46. [5] Luke i. 34, 35.

of the Spirit, said, "But tarry ye in the city, until ye be endued with power [virtue] from on high;"[1] and on another occasion, "Ye shall receive the power [virtue] of the Holy Ghost coming upon you, and ye shall be witnesses unto me."[2] It is of this virtue that we are to believe, that the evangelist says, "Virtue went out of Him, and healed them all."[3]

8. If, then, the Holy Spirit proceedeth both from the Father and from the Son, why said the Son, "He proceedeth from the Father"?[4] Why, do you think, but just because it is to Him He is wont to attribute even that which is His own, of whom He Himself also is? Hence we have Him saying, "My doctrine is not mine, but His that sent me."[5] If, therefore, in such a passage we are to understand that as His doctrine, which nevertheless He declared not to be His own, but the Father's, how much more in that other passage are we to understand the Holy Spirit as proceeding from Himself, where His words, "He proceedeth from the Father," were uttered so as not to imply, He proceedeth not from me? But from Him, of whom the Son has it that He is God (for He is God of God), He certainly has it that from Him also the Holy Spirit proceedeth: and in this way the Holy Spirit has it of the Father Himself, that He should also proceed from the Son, even as He proceedeth from the Father.

9. In connection with this, we come also to some understanding of the further point, that is, so far as it can be understood by such beings as ourselves, why the Holy Spirit is not said to be born, but to proceed: since, if He also were called by the name of Son, He could not avoid being called the Son of both, which is utterly absurd. For no one is a son of two, unless of a father and mother. But it would be utterly abhorrent to entertain the suspicion of any such intervention between God the Father and God the Son. For not even a son of human parents proceedeth at the same time from father and from mother: but at the time that he proceedeth from the father into the mother, it is not then that he proceedeth from the mother; and when he cometh forth from the mother into the light of day, it is not then that he proceedeth from the father.

[1] Luke xxiv. 49. [2] Acts i. 8, *marg.* [3] Luke vi. 19.
[4] Chap. xv. 26. [5] Chap. vii. 16.

But the Holy Spirit proceedeth not from the Father into the Son, and then proceedeth from the Son to the work of the creature's sanctification; but He proceedeth at the same time from both: although this the Father hath given unto the Son, that He should proceed from Him also, even as He proceedeth from Himself. And as little can we say that the Holy Spirit is not the life, seeing that the Father is the life, and the Son is the life. And in the same way as the Father, who hath life in Himself, hath given to the Son also to have life in Himself; so hath He also given that life should proceed from Him, even as it also proceedeth from Himself.[1] But we come now to the words of our Lord that follow, when He saith: "And He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you." But as the present discourse has already been protracted to some length, they must be left over for another.

[1] This passage from sec. 8, Augustine has transferred into Book XV. "On the Trinity," chap. 27.

TRACTATE C.

CHAPTER XVI. 13–15 (*continued*).

1. WHEN our Lord gave the promise of the coming of His Holy Spirit, He said, "He shall teach you all truth," or, as we read in some copies, "He shall guide you into all truth. For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." On these Gospel words we have already discoursed as the Lord enabled us; and now give your attention to those that follow. "And He will show you," He said, "things to come." Over this, which is perfectly plain, there is no need to linger; for it contains no question that demands from us any regular exposition. But the words that He proceeds to add, "He shall make me clearly known;[1] for He shall receive of mine, and shall show it unto you," are not to be carelessly passed over. For by the words, "He shall make me clearly known," we may understand, that by shedding abroad [God's] love in the hearts of believers, and making them spiritual, He showed them how it was that the Son was equal to the Father, whom previously they had only known according to the flesh, and as men themselves had thought of Him only as man. Or at least that, filled themselves through that very love with boldness, and divested of all fear, they might proclaim Christ unto men; and so His fame be spread abroad through the whole world. So that He said, "He shall make me clearly known," as if meaning, He shall free you from fear, and endow you with a love that will so inflame your zeal in preaching me, that you will send forth the odour, and commend the honour of, my glory throughout the world. For what they were to do in the Holy Spirit, He said that the Spirit Himself would also do, as is implied in the words, "For it is not ye that speak, but the Spirit of

[1] Clarificabit: see below.

your Father that speaketh in you."[1] The Greek word, indeed, which is δοξάσει, has been rendered by the Latin interpreters in their respective translations, *clarificabit* ("shall make clearly known") by one, and *glorificabit* ("shall glorify") by another: for the idea expressed in Greek by the one term δόξα, from which is derived the verb δοξάσει, may be interpreted both by *claritas* (brightness) and *gloria* (glory). For by glory every one becomes bright, and glorious by brightness; and hence what is signified by both words, is one and the same thing. And, as the most famous writers of the Latin tongue in olden time have defined it, glory is the generally diffused and accepted fame of any one accompanied with praise. But when this happened in the world in regard to Christ, we are not to suppose that it was the bestowing of any great thing on Christ, but on the world. For to praise what is good is not of benefit to that which receives, but to those who give the commendation.

2. But there is also a false glory, when the praise given is the result of a mistake, whether in regard to things or to persons, or to both. For men are mistaken in regard to things, when they think that to be good which is evil; and in regard to persons, when they think one to be good who is evil; and in regard to both, when what is actually a vice is esteemed a virtue; and when he who is praised for something is destitute of what he is supposed to have, whether he be good or evil. To credit vainglorious persons[2] with the things they profess, is surely a huge vice, and not a virtue; and yet you know how common is the laudatory fame of such; for, as Scripture says, "The sinner is praised in the desires of his soul, and he who practises iniquity is blessed."[3] Here those who praise are not mistaken in the persons, but in the things; for that is evil which they believe to be good. But those who are

[1] Matt. x. 20. [2] "Histrionibus," literally, play-actors.

[3] Ps. x. 3. Augustine here, as usual, follows the Septuagint. הִלַּל (praise), however, is not passive, but, instead of its usual accusative, takes עַל with the subject of praise, and is rendered with sufficient accuracy in the English version. בֹּצֵעַ, also, must be translated *actively*, with "the covetous," or "the defrauder," as its *nominative:* and the verse should thus read, "The wicked boasteth of his soul's desire, and the defrauder blesseth [and] blasphemeth Jehovah." It would be natural enough in the defrauder to do both.—Tr.

morally corrupted with the evil of prodigality are undoubtedly such as those who praise them do not simply suspect, but perceive them to be. But further, if one feign himself a just man, and be not so, but, as regards all that he seems to do in a praiseworthy way in the sight of men, does it not for God's sake, that is, for the sake of true righteousness, but makes glory from men the only glory he seeks and hankers after; while those with whom his extolled fame is generally accepted think of him only as living in a praiseworthy way for God's sake,—they are not mistaken in the thing, but are deceived in the person. For that which they believe to be good, is good; but the person whom they believe to be good, is the reverse. But if, for example, skill in magical arts be esteemed good, and any one, so long as he is believed to have delivered his country by those same arts whereof all the while he is utterly ignorant, attain amongst the irreligious to that generally accepted renown which is defined as glory, those who so praise err in both respects; to wit, both in the thing, for they esteem that good which is evil; and in the person, for he is not at all what they suppose him. But when, in regard to any one who is righteous by God's grace and for God's sake, in other words, truly righteous, there is on account of that very righteousness a generally accepted fame of a laudatory kind, then the glory is indeed a true one; and yet we are not to suppose that thereby the righteous man is made blessed, but rather those who praise him are to be congratulated, because they judge rightly, and love the righteous. And how much more, then, did Christ the Lord, by His own glory, benefit, not Himself, but those whom He also benefited by His death?

3. But that is not a true glory which He has among heretics, with whom, nevertheless, He appears to have a generally accepted fame accompanied with praise. Such is no true glory, because in both respects they are mistaken; for they both think that to be good which is not good, and they suppose Christ to be what Christ is not. For to say that the only-begotten Son is not equal to Him that begat, is not good: to say that the only-begotten Son of God is man only, and not God, is not good: to say that the flesh of the Truth

is not true flesh, is not good. Of the three doctrines which I have stated, the first is held by the Arians, the second by the Photinians, and the third by the Manicheans. But inasmuch as there is nothing in any of them that is good, and Christ has nothing to do with them, in both respects they are in the wrong; and they attach no true glory to Christ, although there may appear to be amongst them a generally accepted fame regarding Christ of a laudatory character. And accordingly all heretics together, whom it would be too tedious to enumerate, who have not right views regarding Christ, err on this account, that their views are untrue regarding both good things and evil. The pagans, also, of whom great numbers are lauders of Christ, are themselves also mistaken in both respects, saying, as they do, not in accordance with the truth of God, but rather with their own conjectures, that He was a magician. For they reproach Christians as being destitute of skill; but Christ they laud as a magician, and so betray what it is that they love: Christ indeed they do not love, since what they love is that which Christ never was. And thus, then, in both respects they are in error, for it is wicked to be a magician; and as Christ was good, He was not a magician. Wherefore, as we have nothing to say in this place of those who malign and blaspheme Christ,—for it is of His glory we speak, wherewith He was glorified in the world,—it was only in the holy Catholic Church that the Holy Spirit glorified Him with His true glory. For elsewhere, that is, either among heretics or certain pagans, the glory He has in the world cannot be a true one, even where there is a generally accepted fame of Him accompanied with praise. His true glory, therefore, in the Catholic Church is celebrated in these words by the prophet: "Be Thou exalted, O God, above the heavens; and Thy glory above all the earth."[1] Accordingly, that after His exaltation the Holy Spirit was to come, and to glorify Him, the sacred psalm, and the Only-begotten Himself, promised as an event of the future, which we see accomplished.

4. But when He says, "He shall receive of mine, and shall show it unto you," listen thereto with Catholic ears, and receive it with Catholic minds. For not surely on that

[1] Ps. cviii. 5.

account, as certain heretics have imagined, is the Holy Spirit inferior to the Son; as if the Son received from the Father, and the Holy Spirit from the Son, in reference to certain gradations of natures. Far be it from us to believe this, or to say it, and from Christian hearts to think it. In fine, He Himself straightway solved the question, and explained why He said so. "All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall show it unto you." What would you more? The Holy Spirit thus receives of the Father, of whom the Son receives; for in this Trinity the Son is born of the Father, and from the Father the Holy Spirit proceedeth. He, however, who is born of none, and proceedeth from none, is the Father alone. But in what sense it is that the only-begotten Son said, "All things that the Father hath are mine" (for it certainly was not in the same sense as when it was said to that son, who was not only begotten, but the elder of two, "Thou art ever with me; and all that I have is thine"),[1] will have our careful consideration, if the Lord so will, in connection with the passage where the Only-begotten saith to the Father, "And all mine are Thine, and Thine are mine;"[2] so that our present discourse may be here brought to a close, as the words that follow require a different opening for their discussion.

[1] Luke xv. 31. [2] Chap. xvii. 10.

TRACTATE CI.

Chapter XVI. 16-23.

1. THESE words of the Lord, when He says, "A little while, and ye shall no more see me: and again a little while, and ye shall see me; because I go to the Father," were so obscure to the disciples, before what He thus says was actually fulfilled, that they inquired among themselves what it was that He said, and had to confess themselves utterly ignorant. For the Gospel proceeds, "Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we know not what He saith." This is what moved them, that He said, "A little while, and ye shall not see me: and again a little while, and ye shall see me." For in what precedes, because He had not said, "A little while," but only, "I go to the Father, and ye shall see me no more,"[1] He appeared to them to have spoken, as it were, quite plainly, and they had no inquiry among themselves regarding it. But now, what was then obscure to them, and was shortly afterwards revealed, is already perfectly manifest to us: for after a little while He suffered, and they saw Him not; again, after a little while He rose, and they saw Him. But how the words are to be taken that He used, "Ye shall no more see me," inasmuch as by the word "more"[2] He wished it to be understood that they would not see Him afterwards, we have explained at the passage where He said, The Holy Spirit "shall con-

[1] Chap. xvi. 10.

[2] The English version has here, "Ye shall not see me," reading οὐ in the original, with the Alexandrine Codex. Several of the others, however (including the Sinaitic), have οὐκέτι ("no more"), rendered by Augustine *jam non*, which has thus the greater weight of authority on its side.—Tr.

vince of righteousness, because I go to the Father, and ye shall see me no more;"[1] meaning thereby, that they would never afterwards see Christ in His present state of subjection to death.

2. "Now Jesus knew," as the evangelist proceeds to say, "that they were desirous to ask Him, and said unto them, Ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy:" which may be understood in this way, that the disciples were thrown into sorrow over the death of the Lord, and straightway were filled with joy at His resurrection; but the world, whereby are signified the enemies that slew Christ, were, of course, in a state of rapture over the murder of Christ, at the very time when the disciples were filled with sorrow. For by the name of the world the wickedness of this world may be understood; in other words, of those who are the friends of this world. As the Apostle James says in his epistle, "Whosoever will be a friend of this world, is become the enemy of God;"[2] for the effect of that enmity to God was, that not even His Only-begotten was spared.

3. And then He goes on to say, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Nor does the metaphor here employed seem difficult to understand; for its key is at hand in the exposition given by Himself of its meaning. For the pangs of parturition are compared to sorrow, and the birth itself to joy; which is usually all the greater when it is not a girl but a boy that is born. But when He said, "Your joy no man taketh from you," for their joy was Jesus Himself, there is implied what was said by the apostle, "Christ, being raised from the dead, dieth no more; and death shall have no more dominion over Him."[3]

[1] Above, Tract. XCV. [2] Jas. iv. 4. [3] Rom. vi. 9.

4. Hitherto in this section of the Gospel, whereon we are discoursing to-day, the tenor of everything has been, I may say, of easy understanding: a much closer attention is needful in connection with the words that follow. For what does He mean by the words, "And in that day ye shall ask me nothing"? The verb to ask, used here, means not only to beg of, but also to question; and the Greek Gospel, of which this is a translation, has a word that may also be understood in both senses, so that by it the ambiguity is not removed;[1] and even though it were so, every difficulty would not thereby disappear. For we read that the Lord Christ, after He rose again, was both questioned and petitioned. He was asked by the disciples, on the eve of His ascension into heaven, when He would be manifested, and when the kingdom of Israel would come;[2] and even when already in heaven, He was petitioned [asked] by St. Stephen to receive his spirit.[3] And who dare either think or say that Christ ought not to be asked, sitting as He does in heaven, and yet was asked while He abode on earth? or that He ought not to be asked in His state of immortality, although it was men's duty to ask Him while still in His state of subjection to death? Nay, beloved, let us ask Him to untie with His own hands the knot of our present inquiry, by so shining into our hearts that we may perceive what He saith.

5. For I think that His words, "But I will see you again, and your heart shall rejoice, and your joy no man taketh from you," are not to be referred to the time of His resurrection, and when He showed them His flesh to be looked at and handled;[4] but rather to that of which He had already said, "He that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him."[5] For He had already risen, He had already shown Himself to them in the flesh, and He was already sitting at the right hand of the Father, when that same Apostle John, whose Gospel this is, says in his epistle, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall be manifested, we shall be like Him; for we shall see

[1] Greek, ἐρωτήσει τι. [2] Acts i. 6. [3] Acts vii. 59.
[4] Chap. xx. 27. [5] Chap. xiv. 21.

Him as He is." [1] That vision belongs not to this life, but to the future; and is not temporal, but eternal. "And this is life eternal," in the words of Him who is that life, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [2] Of this vision and knowledge the apostle says, "Now we see through a glass, in a riddle; but then face to face: now I know in part; but then shall I know even as also I am known." [3] At present the Church is in travail with the longing for this fruit of all her labour, but then she shall bring to the birth in its actual contemplation; now she travails in birth with groaning, then shall she bring forth in joy; now she travails in birth through her prayers, then shall she bring forth in her praises. Thus, too, is it a male child; since to such fruit in the contemplation are all the duties of her present conduct to be referred. For He alone is free; because He is desired on His own account, and not in reference to aught besides. Such conduct is in His service; for whatever is done in a good spirit has a reference to Him, because it is done on His behalf; while He, on the other hand, is got and held in possession on His own account, and not on that of aught besides. And there, accordingly, we find the only end that is satisfying to ourselves. He will therefore be eternal; for no end can satisfy us, save that which is found in Him who is endless. With this was Philip inspired, when he said, "Show us the Father, and it sufficeth us." And in that showing the Son gave promise also of His own presence, when He said, "Believest thou not that I am in the Father, and the Father in me?" [4] Of that, therefore, which alone sufficeth us, we are very appropriately informed, "Your joy no man taketh from you."

6. On this point, also, in reference to what has been said above, I think we may get a still better understanding of the words, "A little while, and ye shall no more see me: and again a little while, and ye shall see me." For the whole of that space over which the present dispensation extends, is but a little while; and hence this same evangelist says in his epistle, "It is the last hour." [5] For in this sense also He

[1] 1 John iii. 2. [2] Chap. xvii. 3. [3] 1 Cor. xiii. 12, 13.
[4] Chap. xiv. 8, 10. [5] 1 John ii. 18.

added, "Because I go to the Father," which is to be referred to the preceding clause, where He saith, "A little while, and ye shall no more see me;" and not to the subsequent, where He saith, "And again a little while, and ye shall see me." For by His going to the Father, He was to bring it about that they should not see Him. And on this account, therefore, His words did not mean that He was about to die, and to be withdrawn from their view till His resurrection; but that He was about to go to the Father, which He did after His resurrection, and when, after holding intercourse with them for forty days, He ascended into heaven.[1] He therefore addressed the words, "A little while, and ye shall no more see me," to those who saw Him at the time in bodily form; because He was about to go to the Father, and never thereafter to be seen in that mortal state wherein they now beheld Him when so addressing them. But the words that He added, "And again a little while, and ye shall see me," He gave as a promise to the Church universal: just as to it, also, He gave the other promise, "Lo, I am with you always, even to the end of the world."[2] The Lord is not slack concerning His promise: a little while, and we shall see Him, where we shall have no more any requests to make, any questions to put; for nothing shall remain to be desired, nothing lie hid to be inquired about. This little while appears long to us, because it is still in continuance; when it is over, we shall then feel what a little while it was. Let not, then, our joy be like that of the world, whereof it is said, "But the world shall rejoice;" and yet let not our sorrow in travailing in birth with such a desire be unmingled with joy; but, as the apostle says, be "rejoicing in hope, patient in tribulation;"[3] for even the woman in travail, to whom we are compared, has herself more joy over the offspring that is soon to be, than sorrow over her present pains. But let us here close our present discourse; for the words that follow contain a very trying question, and must not be unduly curtailed, so that they may, if the Lord will, obtain a more befitting explanation.

[1] Acts i. 3, 9. [2] Matt. xxviii. 20. [3] Rom. xii. 12.

TRACTATE CII.

Chapter XVI. 23-28.

1. WE have now to consider these words of the Lord, "Verily, verily, I say unto you, If ye shall ask anything of the Father in my name, He will give it you." It has already been said in the earlier portions of this discourse of our Lord's, on account of those who ask some things of the Father in Christ's name and receive them not, that there is nothing asked of the Father in the Saviour's name that is asked in contrariety to the method of salvation.[1] For it is not the sound of the letters and syllables, but what the sound itself imports, and what is rightly and truly to be understood by that sound, that He is to be regarded as declaring, when He says, "in my name." Hence, he who has such ideas of Christ as ought not to be entertained of the only Son of God, asketh not in His name, even though he may not abstain from the mention of Christ in so many letters and syllables; since it is only in His name he asketh, of whom he is thinking when he asketh. But he who has such ideas of Him as ought to be entertained, asketh in His name, and receiveth what he asketh, if he asketh nothing that is contrary to his own everlasting salvation. And he receiveth it when he ought to receive it. For some things are not refused, but are delayed till they can be given at a suitable time. In this way, surely, we are to understand His words, "He will give you," so that thereby we may know that those benefits are signified which are properly applicable to those who ask. For all the saints are heard effectively[2] in their own behalf, but are not so heard in behalf of all besides, whether friends or enemies, or any others: for it is not said in a general kind of way, "He will give;" but, "He will give you."

[1] Above, Tract. LXXIII.

[2] *Exaudiuntur*, heard and answered.

2. "Hitherto," He says, "ye have not asked anything in my name. Ask, and ye shall receive, that your joy may be full." This that He calls a full joy is certainly no carnal joy, but a spiritual one; and when it shall be so great as to be no longer capable of any additions to it, it will then doubtless be full. Whatever, then, is asked as belonging to the attainment of this joy, is to be asked in the name of Christ, if we understand the grace of God, and if we are truly in quest of a blessed life. But if aught different from this is asked, there is nothing asked: not that the thing itself is nothing at all, but that in comparison with what is so great, anything else that is coveted is virtually nothing. For, of course, the man is not actually nothing, of whom the apostle says, "He who thinketh himself to be something, when he is nothing."[1] But surely in comparison with the spiritual man, who knows that by the grace of God he is what he is, he who makes vain assumptions is nothing. In this way, then, may the words also be rightly understood, "Verily, verily, I say unto you, if ye shall ask anything of the Father in my name, He will give [it] you;" that by the words, "if anything," should not be understood anything whatever, but anything that is not really nothing in connection with the life of blessedness. And what follows, "Hitherto ye have not asked anything in my name," may be understood in two ways: either, that ye have not asked in my name, because a name that ye have not known as it is yet to be known; or, ye have not asked anything, since in comparison with that which ye ought to have asked, what ye have asked is to be accounted as nothing. In order, then, that they may ask in His name, not that which is nothing, but a full joy (since anything different from this that they ask is virtually nothing), He addresses to them the exhortation, "Ask, and ye shall receive, that your joy may be full;" that is, ask this in my name, that your joy may be full, and ye shall receive. For His saints, who persevere in asking such a good thing as this, will in no wise be defrauded by the mercy of God.

3. "These things," said He, "have I spoken to you in proverbs: but the hour cometh, when I shall no more speak unto

[1] Gal. vi. 3.

you in proverbs, but I shall show you plainly of my Father." I might be disposed to say that this hour, whereof He speaketh, must be understood as that future period when we shall see openly, as the blessed Paul says, "face to face;" that what He says, "These things have I spoken to you in proverbs," is one with what has been said by the same apostle, "Now we see through a glass, in a riddle:"[1] and "I will show you," because the Father shall be seen through the instrumentality of the Son, is akin to what He says elsewhere, "Neither knoweth any man the Father, save the Son, and [he] to whom the Son shall be pleased to reveal Him."[2] But such a sense seems to be interfered with by that which follows: "At that day ye shall ask in my name." For in that future world, when we have reached the kingdom where we shall be like Him, for we shall see Him as He is,[3] what shall we then have to ask, when our desire shall be satisfied with good things?[4] As it is also said in another psalm: "I shall be satisfied when Thy glory shall be revealed."[5] For petition has to do with some kind of want, which can have no place there where such abundance shall reign.

4. It remains, therefore, for us, so far as my capacity to apprehend it goes, to understand Jesus as having promised that He would cause His disciples, from being carnal and natural, to become spiritual, although not yet such as we shall be, when a spiritual body shall also be ours; but such as was he who said, "We speak wisdom among them that are perfect;"[6] and, "I could not speak unto you as unto spiritual, but as unto carnal;"[7] and, "We have received, not the spirit of the world, but the Spirit who is of God; that we might know the things

[1] 1 Cor. xiii. 12.
[2] Matt. xi. 27.
[3] 1 John iii. 2.
[4] Ps. ciii. 5.
[5] Ps. xvii. 15. So the Septuagint translate אֶשְׂבְּעָה בְּהָקִיץ תְּמוּנָתֶךָ. The *Hiphil* intransitive form הָקִיץ is used, however, only of "awaking" out of sleep, not of "appearing," or "being manifested;" and תְּמוּנָה properly means, *appearance, form, likeness*, although "*glory*" may in the present connection be implied: so that while the rendering of the Septuagint may be grammatically defensible, "I shall be satisfied when Thy glory is manifested," yet the strict meaning of the words, the context, and the accentuation, favour that of the English version, "I shall be satisfied, on awaking, with Thy likeness."—Tr.
[6] 1 Cor. ii. 6.
[7] 1 Cor. iii. 1.

that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. But the natural[1] man perceiveth not the things of the Spirit of God." And thus the natural man, perceiving not the things of the Spirit of God, hears in such a way whatever is told him of the nature of God, that he can conceive of nothing else but some bodily form, however spacious or immense, however lustrous and magnificent, yet still a body: and therefore he holds as proverbs all that is said of the incorporeal and immutable substance of wisdom; not that he accounts them as proverbs, but that his thoughts follow the same direction as those who habitually listen to proverbs without understanding them. But when the spiritual man begins to discern all things, and he himself is discerned by no man, he perceives, even though in this life it still be through a glass and in part, not by any bodily sense, and not by any imaginative conception which catches at or devises the likenesses of all sorts of bodies, but by the clearest understanding of the mind, that God is not material, but spiritual: in such a way does the Son show us openly of the Father, that He, who thus shows, is also Himself seen to be of the same substance. And then it is that those who ask, ask in His name; for in the sound of that name they understand nothing else than what the reality is that is called by that name, and harbour not, in vanity or infirmity of mind, the fiction of the Father being in one place, and the Son in another, standing before the Father and making request in our behalf, with the material substances of both occupying each its own place, and the Word pleading verbally for us with Him whose Word He is, while a definite space interposes between the mouth of the speaker and the ears of the hearer; and other such absurdities which those who are natural, and at the same time carnal, fabricate for themselves in their hearts. For any such thing, suggested by the experience of bodily habits, as occurs to spiritual men when thinking of God, they deny and reject, and drive away, like troublesome insects, from the eyes of their mind; and resign themselves to the purity of that light by whose testimony and

[1] "Animalis."

judgment they prove these bodily images that thrust themselves on their inward vision to be altogether false. These are able to a certain extent to think of our Lord Jesus Christ, in respect of His manhood, as addressing the Father on our behalf; but in respect to His Godhead, as hearing [and answering] us along with the Father. And this I am of opinion that He indicated, when He said, "And I say not that I will pray the Father for you." But the intuitive perception of this, how it is that the Son asketh not the Father, but that Father and Son alike listen to those who ask, is a height that can be reached only by the spiritual eye of the mind.

5. "For the Father Himself," He says, "loveth you, because ye have loved me." Is it the case, then, that He loveth, because we love; or rather, that we love, because He loveth? Let this same evangelist give us the answer out of his own epistle: "We love Him," he says, "because He first loved us."[1] This, then, was the efficient cause of our loving, that we were loved. And certainly to love God is the gift of God. He it was that gave the grace to love Him, who loved while still unloved. Even when displeasing Him we were loved, that there might be that in us whereby we should become pleasing in His sight. For we could not love the Son unless we loved the Father also. The Father loveth us, because we love the Son; seeing it is of the Father and Son we have received [the power] to love both the Father and the Son: for love is shed abroad in our hearts by the Spirit of both,[2] by which Spirit we love both the Father and the Son, and whom we love along with the Father and the Son. God, therefore, it was that wrought this religious love of ours whereby we worship God; and He saw that it is good, and on that account He Himself loved that which He had made. But He would not have wrought in us something He could love, were it not that He loved ourselves before He wrought it.

6. "And ye have believed," He adds, "that I came out from God. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." Clearly we have believed. For surely it ought not to be accounted a thing incredible because of this, that in coming to

[1] 1 John iv. 19. [2] Rom. v. 5.

the world He came forth in such a sense from the Father that He did not leave the Father behind; and that, on leaving the world, He goes to the Father in such a sense that He does not actually forsake the world. For He came forth from the Father because He is of the Father; and He came into the world, in showing to the world His bodily form, which He had received of the Virgin. He left the world by a bodily withdrawal, He proceeded to the Father by His ascension as man, but He forsook not the world in the ruling activity of His presence.

TRACTATE CIII.

CHAPTER XVI. 29-33.

1. THE inward state of Christ's disciples, when before His passion He talked with them as with children of great things, but in such a way as befitted the great things to be spoken to children, because, having not yet received the Holy Spirit, as they did after His resurrection, either by His own breathing upon them, or by descent from above, they had a mental capacity for the human rather than the divine,—is everywhere declared through the Gospel by numerous testimonies; and of a piece therewith, is what they said in the lesson before us. For, says the evangelist, "His disciples say unto Him: Lo, now speakest Thou plainly, and utterest no proverb. Now we are sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." The Lord Himself had said shortly before, "These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak to you in proverbs." How, then, say they, "Lo, now speakest Thou plainly, and utterest no proverb"? Was the hour, indeed, already come, when He had promised that He would no more speak unto them in proverbs? Certainly that such an hour had not yet come, is shown by the continuation of His words, which run in this way: "These things," said He, "have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of my Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father" (vers. 25–28). Seeing that

throughout all these words He is still promising that hour when He shall no more speak in proverbs, but shall show them openly of the Father; the hour, when He says that they will ask in His name, and that He will not pray the Father for them, on the ground that the Father Himself loveth them, and that they also have loved Christ, and have believed that He came forth from the Father, and was come into the world, and was again about to leave the world and go to the Father: when thus that hour is still the subject of promise when He was to speak without proverbs, why say they, "Lo, now speakest Thou plainly, and utterest no proverb;" but just because those things, which He knows to be proverbs to those who have no understanding, they are still so far from understanding, that they do not even understand that they do not understand them? For they were babes, and had as yet no spiritual discernment of what they heard regarding things that had to do not with the body, but with the spirit.

2. And still further admonishing them of their age as still small and infirm in regard to the inner man, "Jesus answered them: Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone. And yet I am not alone, because the Father is with me." He had said shortly before, "I leave the world, and go to the Father;" now He says, "The Father is with me." Who goes to him who is with him? This is a word to him that understandeth, a proverb to him that understandeth not: and yet in such way that what at present is unintelligible to babes, is in some sort sucked in; and even though it yield them not solid food, which they cannot as yet receive, it denies them not at least a milky diet. It was from this diet that they drew the knowledge that He knew all things, and needed not that any one should ask Him: and, indeed, why they said this, is a topic worthy of inquiry. For one would think they ought rather to have said, Thou needest not to ask any one; not, "That any one should ask Thee." They had just said, "We are sure that Thou knowest all things:" and surely He that knoweth all things is accustomed rather to be questioned by those who do not know, that in reply to their questions they may hear what they wish from

Him who knoweth all things; and not to be Himself the questioner, as if wishing to know something, when He knoweth all things. What, then, are we to understand by this, that, when apparently they ought to have said to Him, whom they knew to be omniscient, Thou needest not to ask any man, they considered it more befitting to say, "Thou needest not that any man should ask Thee"? Yea, is it not the case that we read of both being done; to wit, that the Lord both asked, and was asked questions? But this latter is speedily answered: for this was needful not for Him, but for those rather whom He questioned, or by whom He was questioned. For He never questioned any for the purpose of learning anything from them, but for the purpose rather of teaching them. And for those who put questions to Him, as desirous of learning something of Him, it was assuredly needful to be made acquainted with some things by Him who knew everything. And doubtless on the same account also it was that He needed not that any man should ask Him. As it is the case that we, when questioned by those who wish to get some information from us, discover by their very questionings what it is that they wish to know, we therefore need to be questioned by those whom we wish to teach, in order that we may be acquainted with their inquiries that call for an answer: but He, who knew all things, had no need even of that, and as little need had He of discovering by their questions what it was that any one desired to know of Him, for before a question was put, He knew the intention of him who was to put it. But He suffered Himself to be questioned on this account, that He might show to those who were then present, or to those who should either hear the things that were to be spoken or read them when written, what was the character of those by whom He was questioned; and in this way we might come to know both the frauds that were powerless to impose upon Him, and the ways of approach that would turn to our profit in His sight. But to foresee the thoughts of men, and thus to have no need that any one should ask Him, was no great matter for God, but great enough for the babes, who said to Him, "By this we believe that Thou camest forth from God." A much greater thing it was, for the understanding of which

He wished to have their minds expanded and enlarged, that, on their saying, and saying truly, "Thou camest forth from God," He replied, "The Father is with me;" in order that they should not think that the Son had come forth from the Father in any sense that would lead them to suppose that He had also withdrawn from His presence.

3. And then, in bringing to a close this weighty and protracted discourse, He said, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." The beginning of such tribulation was to be found in that whereof, in order to show that they were infants, to whom, as still wanting in intelligence, and mistaking one thing for another, all the great and divine things He had said were little better than proverbs, He had previously said, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own." Such, I say, was the beginning of the tribulation, but not in the same measure of their perseverance. For in adding, "and ye shall leave me alone," He did not mean that they would be of such a character in the subsequent tribulation, which they should have to endure in the world after His ascension, as thus to desert Him; but that in Him they should have peace by still abiding in Him. But on the occasion of His apprehension, not only did they outwardly abandon His bodily presence, but they mentally abandoned their faith. And to this it is that His words have reference, "Do ye now believe? Behold, the hour cometh, that ye shall be scattered to your own, and shall leave me:" as if He had said, You will then be so confounded as to leave behind you even what you now believe. For they fell into such despair and such a death, so to speak, of their old faith, as was apparent in the case of Cleophas, who, after His resurrection, unaware that he was speaking with Himself, and narrating what had befallen Him, said, "We trusted that it had been He who should have redeemed Israel."[1] That was the way in which they then left Him, abandoning even the very faith wherewith they had formerly believed in Him. But in that tribulation, which they encountered after His

[1] Luke xxiv. 21.

glorification and they themselves had received the Holy Spirit, they did not leave Him: and though they fled from city to city, from Himself they did not flee; but in order that, while having tribulation in the world, they might have peace in Him, instead of being fugitives from Him, it was rather Himself that they made their refuge. For in receiving the Holy Spirit, there was wrought in them the very state described to them now in the words, "Be of good cheer, I have overcome the world." They were of good cheer, and they conquered. But in whom, save in Him? For He had not overcome the world, were it still to overcome His members. Hence said the apostle, "Thanks be unto God, who giveth us the victory;" and immediately added, "through our Lord Jesus Christ:" [1] through Him who had said to His own, "Be of good cheer, I have overcome the world."

[1] 1 Cor. xv. 57.

TRACTATE CIV.

Chapter XVII. 1.

1. BEFORE these words, which we are now, with the Lord's help, to make the subject of discourse, Jesus had said, "These things have I spoken unto you, that in me ye might have peace;" which we are to consider as referring, not to the later words uttered by Him immediately before, but to all that He had addressed to them, whether from the time that He began to account them disciples, or at least from the time after supper when He commenced this admirable and lengthened discourse. He gave them, indeed, such a reason for speaking to them, that either all He ever spake to them may with the utmost propriety be referred to that end, or those especially, as His last words, which He now spake when on the eve of dying for them, after that he who was to betray Him had quitted their company. For He gave this as the cause of His discourse, that in Him they might have peace, just as it is wholly on this account that we are Christians. For this peace will have no temporal end, but will itself be the end of every pious intention and action that are ours at present. For its sake we are endowed with His sacraments, for its sake we are instructed by His works and sayings, for its sake we have received the earnest of the Spirit, for its sake we believe and hope in Him, and according to His gracious giving are enkindled with His love: by this peace we are comforted in all our distresses, by it we are delivered from them all: for its sake we endure with fortitude every tribulation, that in it we may reign in happiness without any tribulation. Fitly therewith did He bring His words to a close, which were proverbs to the disciples, who as yet had little understanding, but would afterwards understand them, when He had given them the Holy Spirit of promise, of whom He

had said before: "These things have I spoken unto you, being yet present with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."[1] Such, doubtless, was to be the hour, wherein He promised that He would no more speak unto them in proverbs, but show them openly of the Father. For these same words of His, when revealed by the Holy Spirit, were no more to be proverbs to those who had understanding. For when the Holy Spirit was speaking in their hearts, there was not to be silence on the part of the only-begotten Son, who had said that in that hour He would show them plainly of the Father, which, of course, would no longer be a proverb to them when now endowed with understanding. But even this also, how it is that both the Son of God and the Holy Spirit speak at once in the hearts of their spiritual ones, yea the Trinity itself, which is ever inseparably at work, is a word to those who have, but a proverb to those who are without, understanding.

2. When, therefore, He had told them on what account He had spoken all things, namely, that in Him they might have peace while having distress in the world, and had exhorted them to be of good cheer, because He had overcome the world; having thus finished His discourse to them, He then directed His words to the Father, and began to pray. For so the evangelist proceeds to say: "These things spake Jesus, and lifted up His eyes to heaven, and said: Father, the hour is come; glorify Thy Son." The Lord, the Only-begotten and co-eternal with the Father, could in the form of a servant and out of the form of a servant, if such were needful, pray in silence; but in this other way He wished to show Himself as one who prayed to the Father, that He might remember that He was still our Teacher. Accordingly, the prayer which He offered for us, He made also known to us; seeing that it is not only the delivering of discourses to them by so great a Master, but also the praying for them to the Father, that is a means of edification to disciples. And if so to those who were present to hear what was said, it is certainly so also to

[1] Chap. xiv. 25, 26.

us who were to have the reading of it when written. Wherefore in saying this, "Father, the hour is come; glorify Thy Son," He showed that all time, and every occasion when He did anything or suffered anything to be done, were arranged by Him who was subject to no time: since those things, which were individually future in point of time, have their efficient causes in the wisdom of God, wherein there are no distinctions of time. Let it not, then, be supposed that this hour came through any urgency of fate, but rather by the divine appointment. It was no necessary law of the heavenly bodies that tied to its time the passion of Christ; for we may well shrink from the thought that the stars should compel their own Maker to die. It was not the time, therefore, that drove Christ to His death, but Christ who selected the time to die: who also fixed the time, when He was born of the Virgin, with the Father, of whom He was born independently of time. And in accordance with this true and salutary doctrine, the Apostle Paul also says, "But when the fulness of the time was come, God sent forth His Son;"[1] and God declares by the prophet, "In an acceptable time have I heard Thee, and in a day of salvation have I helped thee;"[2] and yet again the apostle, "Behold, now is the accepted time; behold, now is the day of salvation."[3] He then may say, "Father, the hour is come," who has arranged every hour with the Father: saying, as it were, "Father, the hour," which we fixed together for the sake of men and of my glorification among them, "is come; glorify Thy Son, that Thy Son also may glorify Thee."

3. The glorification of the Son by the Father is understood by some to consist in this, that He spared Him not, but delivered Him up for us all.[4] But if we say that He was glorified by His passion, how much more was He so by His resurrection! For in His passion our attention is directed more to His humility than to His glory, in accordance with the testimony of the apostle, who says, "He humbled Himself, and became obedient unto death, even the death of the cross:" and then he goes on to say of His glorification, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that in the name of Jesus every

[1] Gal. iv. 4. [2] Isa. xlix. 8. [3] 2 Cor. vi. 2. [4] Rom. viii. 32.

knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." This is the glorification of our Lord Jesus Christ, that took its commencement from His resurrection. His humility accordingly begins in the apostle's discourse with the passage where he says, "He emptied Himself, and took upon Him the form of a servant;" and reaches "even to the death of the cross." But His glory begins with the clause where he says, "Wherefore God also hath exalted Him;" and reaches on to the words, "is in the glory of God the Father."[1] For even the noun itself, if the language of the Greek codices be examined, from which the apostolic epistles have been translated into Latin, which in the latter is read, glory, is in the former read, δόξα: whence we have the verb derived in Greek for the purpose of saying here, δόξασον (glorify), which the Latin translator renders by "*clarifica*" (make illustrious), although he might as well have said "*glorifica*" (glorify), which is the same in meaning. And for the same reason, in the apostle's epistle where we find "*gloria*," "*claritas*" might have been used; for by so doing, the meaning would have been equally preserved. But not to depart from the sound of the words, just as "*clarificatio*" (the making lustrous) is derived from "*claritas*" (lustre), so is "*glorificatio*" (the making glorious) from "*gloria*" (glory). In order, then, that the Mediator between God and men, the man Christ Jesus, might be made lustrous or glorious by His resurrection, He was first humbled by suffering; for had He not died, He would not have risen from the dead. Humility is the earning of glory; glory, the reward of humility. This, however, was done in the form of a servant; but He was always in the form of God, and always shall His glory continue: yea, it was not in the past as if it were no more so in the present, nor shall it be, as if it did not yet exist; but without beginning and without end, His glory is everlasting. Accordingly, when He says, "Father, the

[1] Phil. ii. 7–11. So Augustine, with a few others of the early fathers, incorrectly renders the last clause instead of that given by our English version, which is alone grammatically and textually correct: "That Jesus Christ is Lord, to the glory (εἰς δόξαν) of God the Father."—Tr.

hour is come; glorify Thy Son," it is to be understood as if He said, The hour is come for sowing the seed-corn of humility, delay not the fruit of my glory. But what is the meaning of the words that follow: "That Thy Son may glorify Thee"? Was it that God the Father likewise endured the humiliation of the body or of suffering, out of which He must needs be raised to glory? If not, how then was the Son to glorify Him, whose eternal glory could neither appear diminished through human form, nor be enlarged in the divine? But I will not confine such a question within the present discourse, or draw the latter out to greater length by such a discussion.

TRACTATE CV.

CHAPTER XVII. 1–5.

1. THAT the Son was glorified by the Father in His form of a servant, which the Father raised from the dead and set at His own right hand, is indicated by the event itself, and is nowhere doubted by the Christian. But as He not only said, "Father, glorify Thy Son," but likewise added, "that Thy Son may glorify Thee," it is worthy of inquiry how it was that the Son glorified the Father, seeing that the eternal glory of the Father neither suffered diminution in any human form, nor could be increased in respect of its own divine perfection. In itself, indeed, the glory of the Father could neither be diminished nor enlarged; but without any doubt it was less among men when God was known only in Judea:[1] and as yet children[2] praised not the name of the Lord from the rising of the sun to its going down.[2] But inasmuch as this was effected by the gospel of Christ, to wit, that the Father became known through the Son to the Gentiles, assuredly the Son also glorified the Father. Had the Son, however, only died, and not risen again, He would without doubt have neither been glorified by the Father, nor have glorified the Father; but now having been glorified through His resurrection by the Father, He glorifies the Father by the preaching of His resurrection. For this is disclosed by the very order of the words: "Glorify," He says, "Thy Son, that Thy Son may glorify Thee;" saying, as it were, Raise me up again, that by me Thou mayest become known to all the world.

[1] Ps. lxxvi. 1.

[2] Ps. cxiii. 3, 1: "pueri," from the LXX. παῖδες. The Hebrew is עַבְדֵי, "servants."—TR.

2. And then expanding still further how it was that the Father should be glorified by the Son, He says: "As Thou hast given Him power over all flesh, that He should give eternal life to all that Thou hast given Him." By all flesh, He meant every man, signifying the whole by a part; as, on the other hand, the whole man is signified by the superior part, when the apostle says, "Let every soul be subject to the higher powers."[1] For what else did He mean by "every soul," save every man? And this, therefore, that power over all flesh was given to Christ by the Father, is to be understood in respect of His humanity; for in respect of His Godhead all things were made by Himself, and in Him were created all things in heaven and in earth, visible and invisible.[2] "As," then, He says, "Thou hast given Him power over all flesh," so may Thy Son glorify Thee, in other words, make Thee known to all flesh whom Thou hast given Him. For Thou hast so given, "that He should give eternal life to all that Thou hast given Him."

3. "And this," He adds, "is eternal life, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The proper order of the words is, "That they may know Thee and Jesus Christ, whom Thou hast sent, as the only true God." Consequently, therefore, the Holy Spirit is also understood, because He is the Spirit of the Father and Son, as the substantial and consubstantial love of both. For the Father and Son are not two Gods, nor are the Father and Son and Holy Spirit three Gods; but the Trinity itself is the one only true God. And yet the Father is not the same as the Son, nor the Son the same as the Father, nor the Holy Spirit the same as the Father and the Son; for the Father and Son and Holy Spirit are three [persons], yet the Trinity itself is one God. If, then, the Son glorifies Thee in the same manner "as Thou hast given Him power over all flesh," and hast so given, "that He should give eternal life to all that Thou hast given Him," and "this is life eternal, that they may know Thee;" in this way, therefore, the Son glorifies Thee, that He makes Thee known to all whom Thou hast given Him. Accordingly, if the knowledge of God is eternal life, we are

[1] Rom. xiii. 1. [2] Col. i. 16.

making the greater advances to life, in proportion as we are enlarging our growth in such a knowledge. And we shall not die in the life eternal; for then, when there shall be no death, the knowledge of God shall be perfected. Then will be effected the full effulgence of God, because then the completed glory, as expressed in Greek by δόξα. For from it we have the word δόξασον, that is used here, and which some Latins have interpreted by "*clarifica*" (make effulgent), and some by "*glorifica*" (glorify). But by the ancients, glory, from which men are styled glorious, is thus defined: Glory is the widely-spread fame of any one accompanied with praise. But if a man is praised when the fame regarding him is believed, how will God be praised when He Himself shall be seen? Hence it is said in Scripture, "Blessed are they that dwell in Thy house; they will be praising Thee for ever and ever."[1] There will God's praise continue without end, where there shall be the full knowledge of God; and because the full knowledge, therefore also the complete effulgence or glorification.

4. But God is first of all glorified here, while He is being made known to men by word of mouth, and preached through the faith of believers. Wherefore, He says, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." He does not say, Thou orderedst; but, "Thou gavest:" where the evident grace of it is commended to notice. For what has the human nature even in the Only-begotten, that it has not received? Did it not receive this, that it should do no evil, but all good things, when it was assumed into the unity of His person by the Word, by whom all things were made? But how has He finished the work which was committed unto Him to do, when there still remains the trial of the passion, wherein He specially furnished His martyrs with the example they were to follow, whereof, says the apostle Peter, "Christ suffered for us, leaving us an example, that we should follow His steps:"[2] but just that He says He has finished, what He knew with perfect certainty that He would finish? Just as long before, in prophecy, He used words in the past tense, when what He said was to take place very many years afterwards: "They pierced," He says, "my hands

[1] Ps. lxxxiv. 4. [2] 1 Pet. ii. 21.

and my feet, they counted[1] all my bones;"[1] He says not, They will pierce, and, They will count. And in this very Gospel He says, "All things that I have heard of my Father, I have made known unto you;"[2] to whom He afterward declares, "I have yet many things to say unto you, but ye cannot bear them now."[3] For He, who has predestinated all that is to be by sure and unchangeable causes, has done whatever He is to do: as it was also declared of Him by the prophet, "Who hath made the things that are to be."[4]

5. In a way similar, also, to this, He proceeds to say: "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was." For He had said above, "Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee:" in which arrangement of the words He had shown that the Father was first to be glorified by the Son, in order that the Son might glorify the Father. But now He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do; and now glorify Thou me;" as if He Himself had been the first to glorify the Father, by whom He then demands to be glorified. We are therefore to understand that He used both words above in accordance with that which was future, and in the order in which they were future, "Glorify Thy Son, that Thy Son may glorify Thee:" but that He now used the word in the past tense of that which was still future, when He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest me to do." And then, when He said, "And now, O Father, glorify Thou me with Thine own self," as if He were afterwards to be glorified by the Father, whom He Himself had first glorified; what did He intimate but that, when He said above, "I have glorified Thee on the earth," He had so spoken as if He had done what He was still to do; but that here He demanded of the Father to do that whereby the Son should

[1] Ps. xxii. 16, 17. "Dinumeraverunt" (*they* counted), in accordance with a reading of the Septuagint—that found in the printed text—ἐξηρίθμησαν. A better reading, however, is also found in MSS., ἐξηρίθμησα, conforming in person, though not in tense, to the Hebrew אֲסַפֵּר (I may count).—TR.

[2] Chap. xv. 15. [3] Chap. xvi. 12.

[4] Isa. xlv. 11, according to the Septuagint. See note, Tract. LXVIII. sec. 1.

yet do so; in other words, that the Father should glorify the Son, by means of which glorification of the Son, the Son also was yet to glorify the Father? In fine, if, in connection with that which was still future, we put the verb also in the future tense, where He has used the past in place of the future tense, there will remain no obscurity in the sentence: as if He had said, "I will glorify Thee on the earth: I will finish the work which Thou hast given me to do; and now, O Father, glorify Thou me with Thine own self." In this way it is as plain as when He says, "Glorify Thy Son, that Thy Son may glorify Thee:" and this is indeed the whole sentence, save that here we are told also the manner of that same glorification, which there was left unnoticed; as if the former were explained by the latter to those whose hearts it was able to stir, how it was that the Father should glorify the Son, and most of all how the Son also should glorify the Father. For in saying that the Father was glorified by Himself on the earth, but He Himself by the Father with the Father's very self, He showed them assuredly the manner of both glorifications. For He Himself glorified the Father on earth by preaching Him to the nations; but the Father glorified Him with His own self in setting Him at His own right hand. But on that very account, when He says afterward in reference to the glorifying of the Father, "I have glorified Thee," He preferred putting the verb in the past tense, in order to show that it was already done in the act of predestination, and what was with perfect certainty yet to take place was to be accounted as already done; namely, that the Son, having been glorified by the Father with the Father, would also glorify the Father on the earth.

6. But this predestination He still more clearly disclosed in respect of His own glorification, wherewith He was glorified by the Father, when He added, "With the glory which I had, before the world was, with Thee." The proper order of the words is, "which I had with Thee before the world was." To this apply His words, "And now glorify Thou me;" that is to say, as then, so also now: as then, by predestination; so also now, by consummation: do Thou in the world what had already been done with Thee before the world: do in its own time

what Thou hast determined before all times. This, some have imagined, should be so understood as if the human nature, which was assumed by the Word, were converted into the Word, and the man were changed into God; yea, were we reflecting with some care on the opinions they have advanced, as if the humanity were lost in the Godhead. For no one would go the length of saying that out of such a transmutation of the humanity the Word of God is either doubled or increased, so that either what was one should now be two, or what was less should now be greater. Accordingly, if with His human nature changed and converted into the Word, the Word of God will still be as great as He was, and what He was, where is the humanity, if it is not lost?

7. But to this opinion, which I certainly do not see to be conformable to the truth, there is nothing to urge us, if, when the Son says, "And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was," we understand the predestination of the glory of His human nature, as thereafter, from being mortal, to become immortal with the Father; and that this had already been done by predestination before the world was, as also in its own time it was done in the world. For if the apostle has said of us, "According as He hath chosen us in Him before the foundation of the world,"[1] why should it be thought incongruous with the truth, if the Father glorified our Head at the same time as He chose us in Him to be His members? For we were chosen in the same way as He was glorified; inasmuch as before the world was, neither we nor the Mediator between God and men, the *man* Christ Jesus,[2] were yet in existence. But He who, in as far as He is His Word, of His own self "made even those things which are yet to come," and "calleth those things which are not as though they were,"[3] certainly, in respect of His manhood as Mediator between God and men, was Himself glorified on our behalf by God the Father before the foundation of the world, if it be so that we also were then chosen in Him. For what saith the apostle? "And we know that all things work together for good to them that love God, to them who are the called

[1] Eph. i. 4. [2] 1 Tim. ii. [3] Rom. iv. 17.

according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren: and whom He did predestinate, them He also called."[1]

8. But perhaps we shall have some fear in saying that He was predestinated, because the apostle seems to have said so only in reference to our being made conformable to His image. As if, indeed, any one, faithfully considering the rule of faith, were to deny that the Son of God was predestinated, who yet cannot deny that He was man. For it is rightly said that He was not predestinated in respect of His being the Word of God, God with God. For how could He be predestinated, seeing He already was what He was, without beginning and without ending, everlasting? But that, which as yet was not, had to be predestinated, in order that it might come to pass in its time, even as it was predestinated so to come before all times. Accordingly, whoever denies predestination of the Son of God, denies that He was also Himself the Son of man. But, on account of those who are disputatious, let us also on this subject listen to the apostle in the exordium of his epistles. For both in the first of his epistles, which is that to the Romans, and in the beginning of the epistle itself, we read: "Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God, which He had promised afore by His prophets in the Holy Scriptures, concerning His Son, who was made for Him of the seed of David according to the flesh, who was predestinated[2] the Son of God in power, according to the Spirit of holiness, by the resurrection from the dead."[2] In respect, then, of this predestination also, He was glorified before the world was, in order that His glory might be, by the resurrection from the dead, with the Father, at whose right hand He sitteth. Accordingly, when He saw that the time of this, His predestinated glorification, was now come, in order that what had already been done in predestination might also be done now in actual accomplishment, He said in His prayer, "And now, O Father, glorify Thou me with Thine

[1] Rom. viii. 28–30.

[2] Rom. i. 1–4: ὁρισθέντος, *determined, declared;* not "*predestinated,*" which is a mistake of the Latin version used by Augustine.—Tr.

own self with the glory which I had with Thee before the world was:" as if He had said, The glory which I had with Thee, that is, that glory which I had with Thee in Thy predestination, it is time that I should have with Thee also in sitting at Thy right hand. But as the discussion of this question has already kept us long, what follows must be taken into consideration in another discourse.

TRACTATE CVI.

CHAPTER XVII. 6–8.

1. IN this discourse we purpose speaking, as He gives us grace, on these words of the Lord which run thus: "I have manifested Thy name unto the men whom Thou gavest me out of the world." If He said this only of those disciples with whom He had supped, and to whom, before beginning His prayer, He had said so much, it can have nothing to do with that clarification, or, as others have translated it, glorification, whereof He was previously speaking, and whereby the Son clarifies or glorifies the Father. For what great glory, or what like glory, was it to become known to twelve, or rather eleven mortal creatures? But if, in saying, "I have manifested Thy name unto the men whom Thou gavest me out of the world," He wished all to be understood, even those who were still to believe on Him, as belonging to His great Church which was yet to be made up of all nations, and of which it is said in the psalm, "I will confess to Thee in the great Church [congregation];"[1] it is plainly that glorification wherewith the Son glorifies the Father, when He makes His name known to all nations and to so many generations of men. And what He says here, "I have manifested Thy name unto the men whom Thou gavest me out of the world," is similar to what He had said a little before, "I have glorified Thee upon the earth" (ver. 4); putting both here and there the past for the future, as One who knew that it was predestinated to be done, and therefore saying that He had done what He had still to do, though without any uncertainty, in the future.

2. But what follows makes it more credible that His words, "I have manifested Thy name to the men whom Thou gavest

[1] Ps. xxxv. 18.

me out of the world," were spoken by Him of those who were already His disciples, and not of all who were yet to believe on Him. For after these words, He added: "Thine they were, and Thou gavest them me; and they have kept Thy word. Now they have known that all things, whatsoever Thou hast given me, are of Thee: for I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send me." Although all these words also might have been said of all believers still to come, when that which was now a matter of hope had been turned into fact, inasmuch as they were words that still pointed to the future; yet we are impelled the more to understand Him as uttering them only of those who were at that time His disciples, by what He says shortly afterwards: "While I was with them, I kept them in Thy name: those that Thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled" (ver. 12); meaning Judas, who betrayed Him, for He was the only one of the apostolic twelve that perished. And then He adds, "And now come I to Thee," from which it is manifest that it was of His own bodily presence that He said, "While I was with them, I kept them," as if already that presence were no longer with them. For in this way He wished to intimate His own ascension as in the immediate future, when He said, "And now come I to Thee:" going, that is, to the Father's right hand; whence He is hereafter to come to judge the quick and the dead in the self-same bodily presence, according to the rule of faith and sound doctrine: for in His spiritual presence He was still, of course, to be with them after His ascension, and with the whole of His Church in this world even to the end of time.[1] We cannot, therefore, rightly understand of whom He said, "While I was with them, I kept them," save as those only who believed on Him, whom He had already begun to keep by His bodily presence, but was now to leave without it, in order that He might keep them with the Father by His spiritual presence. Thereafter, indeed, He also unites with them the rest of His disciples, when He says, "Neither pray I for these alone, but for

[1] Matt. xxviii. 20.

those also who shall believe on me through their word." Where He shows still more clearly that He was not speaking before of all who belonged to Him, in the passage where He saith, "I have manifested Thy name unto the men whom Thou gavest me," but of those only who were listening to Him when He so spake.

3. From the very outset, therefore, of His prayer, when "He lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee," on to what He said a little afterwards, "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was," He wished all His disciples to be understood, to whom He makes the Father known, and thereby glorifies Him. For after saying, "That Thy Son may glorify Thee," He straightway showed how that was to be done, by adding, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him: and this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." For the Father cannot be glorified through any knowledge attained by men, unless He also be known by whom He is glorified, that is to say, by whom He is made known to the nations of the world. The glorification of the Father is not that which was displayed in connection with the apostles only, but that which is displayed in all men, of whom as His members Christ is the head. For the words cannot be understood as applied to the apostles only, "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him;" but to all, assuredly, on whom, as believing on Him, eternal life is bestowed.

4. Accordingly, let us now see what He says about those disciples of His who were then listening to Him. "I have manifested," He says, "Thy name unto the men whom Thou gavest me." Did they not, then, know the name of God when they were Jews? And what of that which we read, "God is known in Judah; His name is great in Israel"?[1] Therefore, "I have manifested Thy name unto *these* men whom Thou gavest me out of the world," and who are now hearing my

[1] Ps. lxxvi. 1.

words: not that name of Thine whereby Thou art called God, but that whereby Thou art called my Father: a name that could not be manifested without the manifestation of the Son Himself. For this name of God, by which He is called, could not but be known in some way to the whole creation, and so to every nation, before they believed in Christ. For such is the energy of true Godhead, that it cannot be altogether and utterly hidden from any rational creature, so long as it makes use of its reason. For, with the exception of a few in whom nature has become outrageously depraved, the whole race of man acknowledges God as the maker of this world. In respect, therefore, of His being the maker of this world that is visible in heaven and earth around us, God was known unto all nations even before they were indoctrinated into the faith of Christ. But in this respect, that He was not, without grievous wrong being done to Himself, to be worshipped alongside of false gods, God was known in Judah alone. But in respect of His being the Father of this Christ, by whom He taketh away the sin of the world, this name of His, previously kept secret from all, He now made manifest to those whom the Father Himself had given Him out of the world. But how had He done so, if the hour were not yet come, of which He had formerly said that the hour would come, "when I shall no more speak unto you in proverbs, but I shall show you plainly of my Father"?[1] Can it be supposed that the proverbs themselves contained such a plain announcement? Why, then, is it said, "I will declare to you openly," but just because that "in proverbs" is not "openly"? But when it is no longer concealed in proverbs, but uttered in plain words, then without a doubt it is spoken openly. How, then, had He manifested what He had not as yet openly declared? It must be understood, therefore, in this way, that the past tense is put for the future, like those other words, "All things that I have heard of my Father, I have made known unto you:"[2] as something He had not yet done, but spake of as if He had, because His doing of it He knew to be infallibly predetermined.

5. But what are we to make of the words, "Whom Thou

[1] Chap. xvi. 25. [2] Chap. xv. 15.

gavest me out of the world"? For it is said of them that they were not of the world. But this they attained to by regeneration, and not by generation. And what, also, of that which follows, "Thine they were, and Thou gavest them me"? Was there a time when they belonged to the Father, and not to His only-begotten Son; and had the Father once on a time anything apart from the Son? Surely not. Nevertheless, there was a time when God the Son had something, which that same Son as man possessed not; for He had not yet become man of an earthly mother, when He possessed all things in common with the Father. Wherefore in saying, "Thine they were," there is thereby no self-disruption made by God the Son, apart from whom there was nothing ever possessed by the Father; but it is His custom to attribute all the power He possesses to Him, of whom He Himself is, who has the power. For of whom He has it that He is, of Him He has it that He is able; and both together He always had, for He never had being without having ability. Accordingly, whatever the Father could [do], always side by side with Him could the Son; since He, who never had being without having ability, was never without the Father, as the Father never was without Him. And thus, as the Father is eternally omnipotent, so is the Son co-eternally omnipotent; and if all-powerful, certainly all-possessing.[1] For such rather, if we would speak exactly, is the word by which we translate what is called by the Greeks παντοκράτωρ; which our writers would not interpret by the term omnipotent, seeing that παντοκράτωρ is all-possessing, were it not that they felt it to be equivalent in meaning. What, then, could the eternal all-possessing ever have, that the co-eternal all-possessing had not likewise? In saying, therefore, "And Thou gavest them me," He intimated that it was as man He had received this power to have them; seeing that He, who was always omnipotent, was not always man. Accordingly, while He seems rather to have attributed it to the Father, that He received them from Him, since all that is, is of Him, of whom He is; yet He also gave them to Himself, that is, Christ, God with the Father, gave men to the manhood of Christ, which had not its being with the Father.

[1] "Omnitenens."

Finally, He who says in this place, "Thine they were, and Thou gavest them me," had already said in a previous passage to the same disciples, "I have chosen you out of the world."[1] Here, then, let every carnal thought be crushed and annihilated. The Son says that the men were given Him by the Father out of the world, to whom He says elsewhere, "I have chosen you out of the world." Those whom God the Son chose along with the Father out of the world, the very same Son as man received out of the world from the Father; for the Father had not given them to the Son had He not chosen them. And in this way, as the Son did not thereby set the Father aside, when He said, "I have chosen you out of the world," seeing that they were simultaneously chosen by the Father also: as little did He thereby exclude Himself, when He said, "Thine they were," for they were equally also the property of the Son. But now that same Son as man received those who belonged not to Himself, because He also as God received a servant-form which was not originally His own.

6. He proceeds to say, "And they have kept Thy word: now they have known that all things, whatsoever Thou hast given me, are of Thee;" that is, they have known that I am of Thee. For the Father gave all things at the very time when He begat Him who was to have all things. "For I have given unto them," He says, "the words which Thou gavest me; and they have received them;" that is, they have understood and kept hold of them. For the word is received when it is perceived by the mind. "And they have known truly," He adds, "that I came out from Thee, and they have believed that Thou didst send me." In this last clause we must also supply "truly;" for when He said, "They have known truly," He intended its explanation by adding, "and they have believed." That, therefore, "they have believed truly" which "they have known truly;" just as "I came out from Thee" is the same as "Thou didst send me." When, therefore, He said, "They have known truly," lest any might suppose that such a knowledge was already acquired by sight, and not by faith, He subjoined the explanation, "And they have

[1] Chap. xv. 19.

believed," so that we should supply "truly," and understand the saying, "They have known truly," as equivalent to "They have believed truly:" not in the way which He intimated shortly before, when He said, "Do ye now believe? The hour cometh, and is now come, that ye shall be scattered, every man to his own, and shall leave me alone."[1] But "they have believed truly," that is, in the way it ought to be believed, without constraint, with firmness, constancy, and fortitude: no longer now to go to their own, and leave Christ alone. As yet, indeed, the disciples were not of the character He here describes in words of the past tense, as if they were so already, but as thereby declaring beforehand what sort they were yet to be, namely, when they had received the Holy Spirit, who, according to the promise, should teach them all things. For how was it, before they received the Spirit, that they kept that word of His which He spake regarding them, as if they had done so, when the chief of them thrice denied Him,[2] after hearing from His lips the future fate of the man who denied Him before men?[3] He had given them, therefore, as He said, the words which the Father gave Him; but when at length they received them spiritually, not in an outward way with their ears, but inwardly in their hearts, then they truly received them, for then they truly knew them; and they truly knew them, because they truly believed.

7. But what human language will suffice to explain how the Father gave those words to the Son? The question, of course, will appear easier if we suppose Him to have received such words in His capacity as the Son of man. And yet, although thus born of the Virgin, who will undertake to relate when and how it was that He learned them, since even that very generation which He had of the Virgin who will venture to declare? But if our idea be that He received these words of the Father in His capacity as begotten of, and co-eternal with, the Father, let us then exclude all such thoughts of time as if He existed previous to His possessing them, and so received the possession of that which He had not before; for whatever God the Father gave to God the Son, He gave in the act of begetting. For the Father gave those things to the Son with-

[1] Chap. xvi. 31, 32. [2] Matt. xxvi. 69–74. [3] Matt. x. 33.

out which He could not be the Son, in the same manner as He gave Him being itself. For how otherwise would He give any words to the Word, wherein in an ineffable way He hath spoken all things? But now, in reference to what follows, you must defer your expectations till another discourse.

TRACTATE CVII.

CHAPTER XVII. 9–13.

1. WHEN the Lord was speaking to the Father of those whom He already had as disciples, He said this also among other things: "I pray for them: I pray not for the world, but for those whom Thou hast given me." By the world, He now wishes to be understood those who live according to the lust of the world, and stand not in the gracious lot of such as were to be chosen by Him out of the world. Accordingly it is not for the world, but for those whom the Father hath given Him, that He expresses Himself as praying: for by the very fact of their having already been given Him by the Father, they have ceased to belong to that world for which He refrains from praying.

2. And then He adds, "For they are Thine." For the Father did not lose those whom He gave, in the act of giving them to the Son; since the Son still goes on to say, "And all mine are Thine, and Thine are mine." Where it is sufficiently apparent how it is that all that belongs to the Father belongs also to the Son; in this way, namely, that He Himself is also God, and, of the Father born, is the Father's equal: and not as was said to one of the two sons, to wit, the elder, "Thou art ever with me; and all that I have is thine."[1] For that was said of all those creatures which are inferior to the holy rational creature, and are certainly subordinate to the Church; wherein its universal character is understood as including those two sons, the elder and the younger, along with all the holy angels, whose equals we shall be in the kingdom of Christ and of God:[2] but here it was said, "And all mine are Thine, and Thine are mine," with this meaning, that even the rational creature is itself included, which is subject only to God, so

[1] Luke xv. 31. [2] Matt. xxii. 30.

that all beneath it are also subject to Him. As it then belongs to God the Father, it would not at the same time be the Son's likewise, were He not equal to the Father: for to it He was referring when He said, "I pray not for the world, but for those whom Thou hast given me: for they are Thine, and all mine are Thine, and Thine are mine." Nor is it morally admissible that the saints, of whom He so spake, should belong to any save to Him by whom they were created and sanctified: and for the same reason, everything also that is theirs must of necessity be His also to whom they themselves belong. Accordingly, since they belong both to the Father and to the Son, they demonstrate the equality of those to whom they equally belong. But when He says, speaking of the Holy Ghost, "All things that the Father hath are mine; therefore said I, that He shall take of mine, and shall show it unto you,"[1] He referred to those things which concern the actual deity of the Father, and in which He is equal to Him, in having all that He has. And no more was it of the creature, which is subject to the Father and the Son, that the Holy Spirit was to receive that whereof He said, "He shall receive of mine;" but most certainly of the Father, from whom the Spirit proceedeth, and of whom also the Son is born.

3. He proceeds: "And I am glorified in them." He now speaks of His glorification as already accomplished, although it was still future; while a little before He was demanding of the Father its accomplishment. But whether this be the same glorification, whereof He had said, "And now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was," is certainly a point worthy of examination. For if "with Thee," how can it be "in them"? Is it when this very knowledge is imparted to them, and, through them, to all who believe them as His witnesses? In such a way we may clearly understand Christ as having said of the apostles, that He was glorified in them; for in saying that it was already accomplished, He showed that it was already forcordained, and only wished what was future to be regarded as certain.

4. "And now," He adds, "I am no more in the world, and

[1] Chap. xvi. 15.

these are in the world." If your thoughts turn to the very hour in which He was speaking, both were still in the world; to wit, He Himself, and those of whom He was so speaking: for it is not in respect of the tendency of heart and life that we can or ought to understand it, so that they should be described as still in the world, on the ground that they still savoured of the earthly; and that He was no longer in the world, because divine in the disposition of His mind. For there is one word used here, which makes any such understanding altogether inadmissible; because He does not say, And I am not in the world; but, "I am no more in the world:" thereby showing that He Himself had been in the world, but was no more so. And are we then at liberty to believe that He at one time savoured of the worldly, and, delivered at length from such a mistake, no longer retained the old disposition? Who would venture to shut himself up in so profane a meaning? It remains, therefore, that in the same sense in which He Himself also was previously in the world, He declared that He was no longer in the world, that is to say, in His bodily presence; in other words, showing thereby that His own absence from the world was now in the immediate future, and theirs later, when He said that He was no longer here, and that they were so, although both He and they were still present. For He thus spake, as a man in harmony with men, in accordance with the prevailing custom of human speech. Do we not say every day, He is no longer here, of one who is on the very point of departure? And such in particular is the way we are wont to speak of those who are at the point of death. And besides all else, the Lord Himself, as if foreseeing the thoughts that might possibly be excited in those who were afterwards to read these words, added, "And I come to Thee:" explaining thereby in some measure why He said, "I am no more in the world."

5. Accordingly He commends to the Father's care those whom He was about to leave by His bodily absence, saying: "Holy Father, keep through Thine own name those whom Thou hast given me." That is to say, as man He prays to God in behalf of His disciples, whom He has received from God. But attend to what follows: "That they may be one,"

He says, "even as we." He does not say, That they may be one with us, or, that they and we may be one, as we are one; but He says, "That they may be one, even as we:" meaning, of course, that in their nature they may be one, even as we are one in ours. Which certainly would not be spoken with truth, unless in this respect, that He, as God, is of the same nature as the Father also, in accordance with what He has said elsewhere, "I and the Father are one;"[1] and not with what He also is as man, for in this respect He said, "The Father is greater than I."[2] But since one and the same person is God and man, we are to understand the manhood in respect of His asking; but the Godhead, in as far as He Himself, and He whom He asks, are one. But there is still a passage in what follows, where we must have a more careful discussion of this subject.

6. But here He proceeds: "While I was with them, I kept them in Thy name." Since I am coming, He says, to Thee, keep them in Thy name, in which I myself have kept them while I was with them. In the Father's name, the Son as man kept His disciples, when placed side by side with them in human presence; but the Father also, in the name of the Son, kept those whom He heard and answered when praying in the name of the Son. For to them had it also been said by the Son Himself: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."[3] But we are not to take this in any such carnal way, as that the Father and Son keep us in turn, with an alternation in the guardianship of both in guarding us, as if one succeeded when the other departed; for we are guarded all at once by the Father, and Son, and Holy Spirit, who is the one true and blessed God. But Scripture does not exalt us save by descending to us: as the Word, by becoming flesh, came down to lift us up, and fell not so as to remain Himself in the depths. If we have known Him who thus descendeth, let us rise with Him who lifteth us up; and let us understand, when He speaks thus, that He is marking a distinction in the persons, without making any separation of the natures. While, therefore, the Son in bodily presence was keeping His disciples,

[1] Chap. x. 30. [2] Chap. xiv. 28. [3] Chap. xvi. 23.

the Father was not waiting the Son's departure in order to succeed to the guardianship, but both were keeping them by Their spiritual power; and when the Son withdrew from them His bodily presence, He retained along with the Father the spiritual guardianship. For when the Son also as man assumed the office of their guardian, He did not withdraw them from the Father's guardianship; and when the Father gave them to the guardianship of the Son, in the very giving He acted not apart from Him to whom He gave them, but gave them to the Son as man, yet not apart from that same Son Himself as God.

7. The Son therefore goes on to say: "Those that Thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." The betrayer of Christ was called the son of perdition, as foreordained to perdition, according to the Scripture, where it is specially prophesied of him in the 109th[1] Psalm.

8. "And now," He says, "come I to Thee; and these things I speak in the world, that they may have my joy fulfilled in themselves." See! He says that He speaketh in the world, when He had said only a little before, "I am no more in the world:" the reason of which we have there explained, or rather have shown that He Himself explained it. Accordingly, on the one hand, as He had not yet departed, He was still here; and because He was on the very point of departure, in a kind of way He was no more here. But what this joy is whereof He says, "That they may have my joy fulfilled in themselves," has already been elucidated above, where He says, "That they may be one, even as we are." This joy of His that is bestowed on them by Him, was to be fulfilled, He says, in them; and for that very end declared that He had spoken in the world. This is that peace and blessedness in the world to come, for the attaining of which we must live temperately, and righteously, and godly in the present.

[1] Augustine: "eighth."

TRACTATE CVIII.

CHAPTER XVII. 14–19.

1. WHILE the Lord is still speaking to the Father, and praying for His disciples, He says: "I have given them Thy saying; and the world hath hated them." That hatred they had not yet experienced in those sufferings of their own, which afterwards overtook them; but He speaks thus in His usual way, foretelling the future in words of the past tense. And then, subjoining the reason of their being hated by the world, He says: "Because they are not of the world, even as I am not of the world." This was conferred on them by regeneration; for by generation they were of the world, as He had already said to them, "I have chosen you out of the world."[1] It was therefore a gracious privilege bestowed upon them, that they, like Himself, should not be of the world, through the deliverance which He was giving them from the world. He, however, was never of the world; for even in respect of His servant-form He was born of that Holy Spirit of whom they were born again. For if on that account they were no more of the world, because born again of the Holy Spirit; on the same account He was never of the world, because born of the Holy Spirit.

2. "I pray not," He adds, "that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." For they still accounted it necessary to be in the world, although they were no longer of it. Then He repeats the same statement: "They are not of the world, even as I am not of the world. Sanctify them in the truth." For so are they kept from the evil, as He had previously prayed that they might be. But it may be inquired how they were no more of the world, if they were not yet sanctified in the truth;

[1] Chap. xv. 19.

or, if they already were, why He requests that they should be so. Is it not because even those who are sanctified still continue to make progress in the same sanctification, and grow in holiness; and do not so without the aid of God's grace, but by His sanctifying of their progress, even as He sanctified their outset? And hence the apostle likewise says: "He who hath begun a good work in you, will perform it until the day of Jesus Christ."[1] The heirs therefore of the New Testament are sanctified in that truth which was adumbrated in the purifications of the Old Testament; and when they are sanctified in the truth, they are in other words sanctified in Christ, who said in truth, "I am the way, and the truth, and the life."[2] As also when He said, "The truth shall make you free," in explanation of His words, He added soon after, "If the Son shall make you free, ye shall be free indeed;"[3] in order to show that what He had previously called the truth, He a minute afterwards denominates the Son. And what else did He mean by the words before us, "Sanctify them in the truth," but, Sanctify them in me?

3. Finally, He proceeds, and doing so fails not to suggest the same with increasing clearness: "Thy speech (sermo) is truth." What else did He mean than "I am the truth"? For the Greek Gospel has λόγος, which is also the word that is found in the passage where it is said, "In the beginning was the Word, and the Word was with God, and the Word was God." And that Word at least we know to be the only-begotten Son of God, which "was made flesh, and dwelt among us."[4] Hence also there might have been put here, as it actually has been put in certain copies, "Thy Word is truth;" just as in some copies that other passage is written, "In the beginning was the speech." But in the Greek without any variation it is λόγος in both cases. The Father therefore sanctifies in the truth, that is, in His own Word, in His Only-begotten, His own heirs and His (the Son's) co-heirs.

4. But now He still goes on to speak of the apostles, for He proceeds to add, "As Thou hast sent me into the world, even so have I also sent them into the world." Whom did He so send but His apostles? For even the very name of

[1] Phil. i. 6. [2] Chap. xiv. 6. [3] Chap. viii. 32-36. [4] Chap. i. 1, 14.

apostles, which is a Greek word, signifies in Latin nothing more than, those that are sent. God, therefore, sent His Son, not in sinful flesh, but in the likeness of sinful flesh;[1] and His Son sent those who, born themselves in sinful flesh, were sanctified by Him from the defilement of sin.

5. But since, on the ground that the Mediator between God and men, the man Christ Jesus, has become Head of the Church, they are His members; therefore He says in the words that follow, "And for their sakes I sanctify myself." For what means He by the words, "And for their sakes I sanctify myself," but I sanctify them in myself, since they also are [part of] myself?[2] For those of whom He so speaks are, as I have said, His members; and the head and body are one Christ, as the apostle teaches when he says of the seed of Abraham, "And if ye be Christ's, then are ye Abraham's seed," after having said before, "He saith not, And to seeds, as in many, but as in one, And to thy seed, which is Christ."[3] If, then, the seed of Abraham is Christ, what else is declared to those to whom he says, "Then are ye Abraham's seed," but then are ye Christ? Of the same character is what this very apostle said in another place: "Now I rejoice in my sufferings for you, and fill up that which is lacking of the afflictions of Christ in my flesh."[4] He said not, of my afflictions, but "of Christ's;" for he was a member of Christ, and in his persecutions, such as it behoved Christ to suffer in the whole of His body, he also was filling up his own share of His afflictions. And to be assured of the certainty of this in the present passage, give heed to what follows. For after saying, "And for their sakes I sanctify myself," to let us understand that He thereby meant that He would sanctify them in Himself, He immediately added, "That they also may be sanctified in the truth." And what else is this but in me, in accordance with the fact that the truth is that Word in the beginning which is God? In whom also the Son of man was Himself sanctified from the beginning of His creation, when the Word was made flesh, for the Word and the man became one person. Then accordingly He sanctified Himself in Himself, that is,

[1] Rom. viii. 3.
[2] "Cum et ipsi sint ego."
[3] Gal. iii. 29, 16.
[4] Col. i. 24.

Himself the man in Himself the Word; for the Word and the man is one Christ, who sanctifies the manhood in the Word. But in behalf of His members He says, "And for their sakes I,"—that is, that the benefit may be also theirs, for they too are [included in the] I, just as it benefited me in myself, because I am man apart from them—"I sanctify myself," that is, I sanctify them as if it were my own self in me, since in me they also are I. "That they also may be sanctified in the truth." For what else mean the words "they *also*," but ["they"] *in the same way* as I; "in the truth," and that "truth" am I? After this He now begins to speak not only of the apostles, but also of the rest of His members, which we shall treat of, as grace may be granted us, in another discourse.

TRACTATE CIX.

Chapter XVII. 20.

1. THE Lord Jesus, in the now close proximity of His passion, after praying for His disciples, whom He also named apostles, with whom He had partaken of that last supper from which His betrayer had taken his departure on being revealed by the sop of bread, and with whom, after the latter's departure, and before beginning His prayer in their behalf, He had already spoken at length, conjoined all others also who were yet to believe on Him, and said to the Father, "Neither pray I for these alone," that is, for the disciples who were with Him at the time, "but for them also," He adds, "who shall believe on me through their word." Whereby He wished all His own to be understood: not only such as were then in the flesh, but those also who were yet to come. For all that have since believed on Him have doubtless believed, and shall yet believe till He come, through the word of the apostles; for to themselves He had said, "And ye also shall bear witness, because ye have been with me from the beginning;"[1] and by them was the gospel ministered even before it was written, and every one assuredly who believeth on Christ believeth the gospel. Accordingly, those who He says should believe on Him through their word, are not to be understood as referring only to such as heard the apostles themselves while they lived in the flesh; but others also after their decease, and we, too, born long afterwards, have believed on Christ through their word. For they that were then with Him preached to the others what they had heard from Him; and so their word, that we too might believe, has found its way to us, and wherever His Church exists, and shall yet reach down to posterity, whoever and wherever they be who shall hereafter believe on Him.

[1] Chap. xv. 27.

2. In this prayer, therefore, Jesus may seem to have omitted praying for some of His own, unless we carefully examine His words in the prayer itself. For if He prayed first for those, as we have already shown, who were then with Him, and afterwards for those also who should believe on Him through their word, it may be said that He prayed not for those who were neither with Him when He so spake, nor afterwards believed through their word, but had done so at some previous time either of themselves, or in some other supposable manner. For was Nathanael with Him at that time?[1] Was Joseph of Arimathea, who begged His body from Pilate, and of whom this same evangelist John testifies that he was already His disciple?[2] Were His mother, Mary, and other women who, we know from the Gospel, had been prior to that time His disciples? Were those with Him then, of whom this evangelist John frequently says, "Many believed on Him"?[3] For whence came the multitude of those who, with branches of trees, partly preceded and partly followed Him as He sat on the ass, saying, "Blessed is He that cometh in the name of the Lord;" and along with them the children of whom He Himself declared that the prophecy had been uttered, "Out of the mouth of babes and of sucklings Thou hast perfected praise"?[4] Whence the five hundred brethren, to all of whom at once He would not have appeared after His resurrection[5] had they not previously believed on Him? Whence that hundred and nine who, with the eleven, were a hundred and twenty, when, being assembled together after His ascension, they waited and received the promise of the Holy Spirit?[6] Whence came all these, save from those of whom it was said, "Many believed on Him"? For them, therefore, the Saviour did not at this time pray, seeing it was for those He prayed who were then with Him, and for others not who had already, but who were yet to believe on Him through their word. But these were certainly not with Him

[1] The interrogative particle, *numquid*, beginning this and the following sentences, implies a negative answer. If Nathanael be identified with Bartholomew, the answer would be affirmative.—Tr.

[2] Chap. xix. 38.

[3] Chap. ii. 23, iv. 39, vii. 31, viii. 30, x. 42.

[4] Matt. xxi. 9; Ps. viii. 2.

[5] 1 Cor. xv. 6.

[6] Acts i. 15, and ii. 4.

on that occasion, and had already believed on Him at some previous period. I say nothing of the aged Simeon, who believed on Him when an infant; of Anna the prophetess;[1] of Zachariah and Elisabeth, who prophesied of Him before He was born of the Virgin;[2] of their son John, His forerunner, the friend of the bridegroom, who both recognised Him in the Holy Spirit, and preached Him in His absence, and pointed Him out when He was present to the recognition of others;[3] —I say nothing of these, as it might be replied that He ought not to have prayed for such when dead, who had gone hence with their great merits, and having met with a welcome reception were now at rest; for a similar answer is also given in connection with the righteous of olden time. For which of them could have been saved from the damnation awaiting the whole mass of perdition, which has been caused by one man, had he not believed, through the revelation of the Spirit, in the one Mediator between God and men as yet to come in the flesh? But behoved He to pray for the apostles, and not to pray for so many who were still alive, but were not then with Him, and had already at some previous period been brought to the faith? Who is there that would say so?

3. We are therefore to understand that their faith in Him was not yet such as He wished it to be, inasmuch as even Peter himself, to whom, on making the confession, "Thou art the Christ, the Son of the living God," He had borne so excellent a testimony, was disposed rather to hinder Him from dying than to believe in His resurrection when dead, and hence was called immediately thereafter by the name of Satan.[4] Those, accordingly, are found to be the greater in faith who were long since deceased, and yet, through the revelation of the Spirit, had no manner of doubt that Christ would rise again, than those who, after attaining to the belief that He should redeem Israel, at the sight of His death lost all the hope they previously possessed regarding Him. The best thing for us, therefore, to believe is, that after His resurrection, when the Holy Spirit was bestowed, and the apostles taught and confirmed, and from its outset constituted teachers

[1] Luke ii. 25–38.
[2] Luke i. 41–45, 67–79.
[3] Chap. i. 19–36, and iii. 26–36.
[4] Matt. xvi. 16, 23.

in the Church, others, through their word, attained the proper faith in Christ, or, in other words, that they then got firm hold of the faith of His resurrection. And in this way also, that all those who seemed to have already believed on Him really belonged to the number of those for whom He prayed, when He said, "Neither pray I for these alone, but for them also who shall believe on me through their word."

4. But we have still in reserve for the further solution of this question the blessed apostle, and that robber who was a villain in wickedness, but a believer on the cross. For the Apostle Paul tells us that he was made an apostle not of men, nor by man, but by Jesus Christ: and speaking of his own gospel, he says, "For I neither received it of man, neither did I learn it, but by the revelation of Jesus Christ."[1] How then was he among those of whom it is said, "They shall believe on me through their word"? On the other hand, the robber believed at the very time when in the case of the teachers themselves such faith as they previously possessed had utterly failed. Not even he, therefore, believed on Christ through their word, and yet his faith was such that he confessed that He whom he saw nailed to the cross would not only rise again, but would also reign, when he said, "Remember me when Thou comest into Thy kingdom."[2]

5. Accordingly it remains that if we are to believe that the Lord Jesus, in this prayer, prayed for all of His own who either then were or should thereafter be in this life, which is a state of trial upon earth,[3] we must so understand the expression, "through their word," as to believe that it here signified the word of faith itself which they preached in the world, and that it was called their word because it was primarily and principally preached by them. For it was already in the course of being preached by them in the earth when Paul received that same word of theirs by the revelation of Jesus Christ. Whence also it came about that he compared the Gospel with them, lest by any means he had run, or should run, in vain; and they gave him their right hand

[1] Gal. i. 1, 12. [2] Luke xxiii. 42.

[3] Job vii. 1: "Tentatio super terram," צָבָא עַל־אֶרֶץ; English version, "An appointed time (*marg.*, warfare) upon earth."—Tr.

because in him also they found, although not given him by them, their own word which they were already preaching, and in which they were now established.[1] And in regard to this word of the resurrection of Christ, it is said by the same apostle, "Whether it were I, or they, so we preach, and so ye believed;"[2] and again, "This is the word of faith," he says, "which we preach, that if thou shalt confess with thy mouth that Jesus is the Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."[3] And in the Acts of the Apostles we read that in Christ, God hath marked out [the ground of] faith unto all men, in that He hath raised Him from the dead.[4] Accordingly, this word of faith, because principally and primarily preached by the apostles who adhered to Him, was called their word. Not, however, on that account does it cease to be the word of God because it is called their word; for the same apostle says that the Thessalonians received it from him "not as the word of men, but, as it is in truth, the word of God."[5] "Of God," for the very reason that it was freely given by God; but called "their word," because primarily and principally committed to them by God to be preached. In the same way also the thief mentioned above had in the matter of his own faith their word, which was called theirs precisely because the preaching of it primarily and principally pertained to the office they filled. And once more, when the murmuring arose among the Grecian widows in reference to the serving of the tables, previous to the time when Paul was brought to the faith of Christ, the reply given by the apostles, who before then had adhered to the Lord, was: "It is not good that we should leave the word of God, and serve tables."[6] Then it was that they provided for the ordination of deacons, that they themselves might not be drawn aside from the duty of preaching the word. Hence that was properly enough called their word, which is the word of faith, whereby all, from whatever quarter they had heard it, believed on Christ, or, as yet to hear it, should thereafter believe. In this prayer, therefore, all whom He redeemed, whether then alive or thereafter to live in the

[1] Gal. ii. 2, 9. [2] 1 Cor. xv. 11. [3] Rom. x. 8, 9.
[4] Acts xvii. 31. [5] 1 Thess. ii. 13. [6] Acts vi. 1–4.

flesh, were prayed for by our Redeemer when, praying for the apostles who were then with Him, He also conjoined those who were yet to believe on Him through their word. But what, after such conjunction, He then proceeds to say, must be reserved for discussion in another discourse.

TRACTATE CX.

CHAPTER XVII. 21-23.

1. AFTER the Lord Jesus had prayed for His disciples whom He had with Him at the time, and had conjoined with them others who were also His own, by saying, "Neither pray I for these alone, but for them also who shall believe on me through their word," as if we were inquiring what or wherefore He prayed for them, He straightway subjoined, "That they all may be one; as Thou, Father, [art] in me, and I in Thee, that they also may be one in us." And a little above, while still praying for the disciples alone who were then with Him, He said, "Holy Father, keep in Thine own name those whom Thou hast given me, that they may be one, as we are" (ver. 11). It is the same thing, therefore, that He now also prayed for in our behalf, as He did at that time in theirs, namely, that all—to wit, both we and they—may be one. And here we must take particular notice that the Lord did not say that we all may be one, but, "that they all may be one; as Thou, Father, in me, and I in Thee" (where is to be understood *are one*, as is more clearly expressed afterwards); because He had also said before of the disciples who were with Him, "That they may be one, as we are." The Father, therefore, is in the Son, and the Son in the Father, in such a way as to be one, because they are of one substance; but while we may indeed be in them, we cannot be one with them; for they and we are not of one substance, in as far as the Son is God along with the Father. But in as far as He is man, He is of the same substance as we are. But at present He wished rather to call attention to that other statement which He made use of in another place, "I and the Father are one,"[1] where He intimated that His own nature

[1] Chap. x. 30.

was the same with that of the Father. And accordingly, though the Father and Son, or even the Holy Spirit, are in us, we must not suppose that they are of one nature with ourselves. And hence they are in us, or we are in them, in this sense, that they are one in their own nature, and we are one in ours. For they are in us, as God in His temple; but we are in them, as the creature in its Creator.

2. But then after saying, "That they also may be one in us," He added, "That the world may believe that Thou hast sent me." What does He mean by this? Is it that the world will then be brought to the faith, when we shall all be one in the Father and Son? Is not such a state the everlasting peace, and the reward of faith, rather than faith itself? For we shall be one not in order to our believing, but because we have believed. But although in this life, because of the common faith itself, all who believe in one are one, according to the words of the apostle, "For ye are all one in Christ Jesus;"[1] even thus we are one, not in order to our believing, but because we do believe. What, then, is meant by the words, "That they all may be one, that the world may believe"? This, doubtless, that the "all" are themselves the believing world. For those who shall be one are not of one class, and the world that is thereafter to believe on this very ground that these shall be one, of another; since it is perfectly certain that He says, "That they all may be one," of those of whom He had said before, "Neither pray I for these alone, but for those also who shall believe on me through their word," immediately adding as He does, "That they all may be one." And this "all," what is it but the world; not certainly that which is hostile, but that which is believing? For you see here that He who had said, "I pray not for the world," now prayeth for the world that it may believe. For there is a world whereof it is written, "That we might not be condemned with this world."[2] For that world He prayeth not, for He is fully aware to what it is predestinated. And there is a world whereof it is written, "For the Son of man came not to condemn the world, but that the world through Him might be saved;"[3] and hence the apostle also says,

[1] Gal. iii. 28. [2] 1 Cor. xi. 32. [3] Chap. iii. 17.

"God was in Christ, reconciling the world unto Himself."[1] For this world it is that He prayeth, in saying, "That the world may believe that Thou hast sent me." For through this faith the world is reconciled unto God when it believes in the Christ whom God has sent. How, then, are we to understand Him when He says, "That they also may be one in us, that the world may believe that Thou hast sent me," but just in this way, that He did not assign the cause of the world believing to the fact that those others are one, as if it believed on the ground that it saw them to be one; for the world itself here consisteth of all who by their own believing become one; but in His prayer He said, "That the world may believe," just as in His prayer He also said, "That they all may be one;" and still further in the same prayer, "That they also may be one in us." For the words, "they all may be one," are equivalent to "the world may believe," since it is by believing that they become one, perfectly one; that is, those who, although one by nature, had ceased to be so by their mutual dissensions. In fine, if the verb which He uses, "I pray," be understood in the third clause, or rather, to make the whole fuller, be everywhere supplied, the explanation of this sentence will be all the clearer: I pray "that they all may be one; as Thou, Father, in me, and I in Thee;" I pray "that they also may be one in us;" I pray "that the world may believe that Thou hast sent me." And, mark, He added the words "in us" in order that we may know that our being made one in that love of unchanging faithfulness is to be attributed to the grace of God, and not to ourselves: just as the apostle, after saying, "For ye were at one time darkness, but now are ye light," that none might attribute the doing of this to themselves, added, "in the Lord."[2]

3. Furthermore, our Saviour in thus praying to the Father showed Himself to be man; while He now also shows that He Himself, as being God along with the Father, doeth that which He prayeth for, when He says, "And the glory which Thou gavest me, I have given them." And what was that glory but immortality, which human nature was henceforth to receive in Him? For not even He Himself had as yet

[1] 2 Cor. v. 19. [2] Eph. v. 8.

received it, but in His own customary way, on account of the absolute fixedness of predestination, He intimates what is future in verbs of the past tense, because being now on the point of being glorified, or in other words, raised up again by the Father, He Himself is going to raise us up to the same glory in the end. What we have here is similar to what He says elsewhere, "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." And "whom," but just the same as the Father? "For what things soever the Father doeth," not other things, but "these also doeth the Son," not in a different way, but "in like manner."[1] And in this way He also raised up even His own self. For to this effect he said, "Destroy this temple, and in three days I will raise it up again."[2] Accordingly the glory of immortality, which He says had been given Him by the Father, He must be also understood as having bestowed upon Himself, although He does not say it. For on this very account He more frequently says that the Father alone doeth, what He Himself also doeth along with the Father, that everything whatever He may attribute to Him of whom He is. But sometimes also He is silent about the Father, and says that He Himself doeth what He only doeth along with the Father: that we may thereby understand that the Son is not to be separated from the working of the Father, when He is silent about Himself, and ascribes some work or other to the Father; as, on the other hand, the Father is not separated from the working of the Son, when the Son is said, without any mention being made of [the Father] Himself, to be doing some work in which nevertheless both are equally engaged. When, therefore, in some work of the Father, the Son says nothing of His own working, He commends humility, that He may become the source of sounder health to us; but when, in turn, in the case of some work of His own, He says nothing of the working of the Father, He commends His own equality, that we may not suppose Him to be inferior. In this way, then, and in this passage, He neither estranges Himself from the Father's working, although He has said, "The glory which Thou gavest me;" for He also gave it to Himself: nor does

[1] Chap. v. 21, 19. [2] Chap. ii. 19.

He estrange the Father from His own working, although saying, "I have given to them;" for the Father also gave it to them. For the works not only of the Father and the Son, but also of the Holy Spirit, are inseparable. But just as, because of His praying the Father in behalf of all His people, it was His own pleasure that this should be done, "that they all may be one;" so also on the ground of His own beneficence, as expressed in the words, "The glory which Thou gavest me, I have given them," the doing of that was none the less His pleasure; for He immediately added, "That they may be one, as we also are one."

4. And then He added: "I in them, and Thou in me, that they may be made perfect in one." Here He briefly intimated Himself as the Mediator between God and men. Nor was this said in any such way as if the Father were not in us, or we were not in the Father; since He had also said in another place, "We will come unto him, and make our abode with him;"[1] and a little before in this present passage He had not said, "I in them, and Thou in me," as He said now; or, They in me, and I in Thee; but, "Thou in me, and I in Thee, and they in us." Accordingly, when He now says, "I in them, and Thou in me," the words take this form in reference to the person of the Mediator, like that other expression used by the apostle, "Ye are Christ's, and Christ is God's."[2] But in adding, "That they may be made perfect in one," He showed that the reconciliation, which is effected by the Mediator, is carried to the very length of bringing us to the enjoyment of that perfect blessedness, which is thenceforth incapable of further addition. Hence the words that follow, "That the world may know that Thou hast sent me," are not, I think, to be taken as if He had again said, "That the world may believe;" for sometimes, to know, is also used in the same sense as to believe, as it is in the words He uttered some time before: "And they have known truly that I came out from Thee, and they have believed that Thou didst send me." He expressed the same thing by the later words, "they have believed," as He had done by the earlier, "they have known." But inasmuch as He here speaks of the consum-

[1] Chap. xiv. 23. [2] 1 Cor. iii. 23.

mation, the knowledge must be taken for such, as it shall then be by sight, and not as it now is by faith. For an order seems to have been preserved in reference to what He said a little before, "that the world may believe;" while here it is, "that the world may know." For although He said there, "that they all may be one," and "may be one in us," yet He did not say, "they may be made perfect in one," and so subjoined the words, "that the world may believe that Thou hast sent me;" but here He said, "That they may be made perfect in one," and then added, not, "that the world may believe," but, "that the world may know that Thou hast sent me." For so long as we believe what we do not see, we are not yet made perfect, as we shall be when we have merited the sight of that which we believe. Most correctly, therefore, did He say in that previous place, "That the world may believe," and here, "That the world may know;" yet both there and here, "that Thou hast sent me;" that we may know, so far as belongs to the inseparable love of the Father and the Son, that at present we only believe what we are on the way, by believing, to know. And had He said, That they may know that Thou hast sent me, it would be just of the same force as what He actually does say, "that the world may know." For they are the world that abideth not in enmity, as doth the world that is foreordained to damnation; but one that out of an enemy has been transformed into a friend, and on whose account "God was in Christ reconciling the world unto Himself." Therefore said He, "I in them, and Thou in me;" as if He had said, I in those to whom Thou hast sent me; and Thou in me, reconciling the world unto Thyself through me.

5. In close relation to these come also His further words: "And Thou hast loved them, as Thou hast loved me." That is to say, in the Son the Father loveth us, because in Him He hath chosen us before the foundation of the world.[1] For He who loveth the Only-begotten, certainly loveth also His members which, through His instrumentality, He engrafted into Him by adoption. But we are not on this account equal to the only-begotten Son, by whom we have been created and

[1] Eph. i. 4.

re-created, that it is said, "Thou hast loved them as [Thou hast] also [loved] me." For one does not always intimate equality when he says, As this, so also that other; but sometimes only, Because this is, so also is the other; or, That the one is, in order that the other may be also. For who could say that the apostles were sent by Christ into the world in exactly the same way as He Himself was sent by the Father? For, to say nothing of other differences, which it would be tedious to mention, they at all events were sent when they were already men; but He was sent in order that He might be man; and yet He said above, "As Thou hast sent me into the world, even so have I sent them into the world;" as if He had said, Because Thou hast sent me, I have sent them. So also in the passage before us He says, "Thou hast loved them, as Thou hast loved me;" which is nothing else than this, Thou hast loved them because that Thou hast also loved me. For He could not but love the members of the Son, seeing that He loveth the Son Himself; nor is there any other reason for loving His members, save that He loveth Himself. But He loveth the Son as regards His Godhead, because He begat Him equal with Himself; He loveth Him also in regard to what He is as man, because the only-begotten Word was Himself made flesh, and on account of the Word is the flesh of the Word dear to Him; but He loveth us, inasmuch as we are the members of Him whom He loveth; and in order that we might be so, He loved us on this account before we existed.

6. The love, therefore, wherewith God loveth, is incomprehensible and immutable. For it was not from the time that we were reconciled unto Him by the blood of His Son that He began to love us; but He did so before the foundation of the world, that we also might be His sons along with His Only-begotten, before as yet we had any existence of our own. Let not the fact, then, of our having been reconciled unto God through the death of His Son be so listened to or so understood, as if the Son reconciled us unto Him in this respect, that He now began to love those whom He formerly hated, in the same way as enemy is reconciled to enemy, so that thereafter they become friends, and mutual love takes

the place of their mutual hatred; but we were reconciled unto Him who already loved us, but with whom we were at enmity because of our sin. Whether I say the truth on this, let the apostle testify, when he says: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."[1] He, therefore, had love toward us even when we were practising enmity against Him and working iniquity; and yet to Him it is said with perfect truth, "Thou hatest, O Lord, all workers of iniquity."[2] Accordingly, in a wonderful and divine manner, even when He hated us, He loved us; for He hated us, in as far as we were not what He Himself had made; and because our own iniquity had not in every part consumed His work, He knew at once both how, in each of us, to hate what we had done, and to love what He had done. And this, indeed, may be understood in the case of all regarding Him to whom it is truly said, "Thou hatest nothing that Thou hast made."[3] For He would never have wished anything that He hated to exist, nor would aught that the Omnipotent had not wished exist at all, were it not that in what He hated there was also something that He loved. For He justly hateth and reprobateth vice as utterly repugnant to the principle of His procedure, yet He loveth even in the persons of the vitiated what is susceptible either of His own beneficence through healing, or of His judgment by condemnation. In this way God at the same time hateth nothing of what He has made; for as the Creator of natures, and not of vices, it was not He who made the evil that He hateth; and of these same evils, all is good that He really doeth, either by mercifully healing them, or by judicially regulating them. Seeing, then, that He hateth nothing that He hath made, who can worthily describe how much He loveth the members of His Only-begotten, and how much more the Only-begotten Himself, in whom are hid all things visible and invisible, which were ordained in their various classes, and which He loves in fullest harmony with such ordination? For the members of His Only-begotten He is leading on by the liberality of His grace to an equality with the holy angels; while the Only-begotten Himself, being Lord of all, is doubt-

[1] Rom. v. 8, 9. [2] Ps. v. 5. [3] Wisd. xi. 25.

less Lord of angels, being by nature, as God, the equal not of angels, but rather of the Father Himself; while through grace, in respect of which He is man, how can He otherwise than surpass all angelic excellence, seeing that in Him human flesh and the Word constitute but one personality?

7. Nevertheless there are not wanting some who place us likewise before the angels; because, they say, Christ died for us and not for angels. But what else is such a notion than the desire to glory over our very impiety? For "Christ," as the apostle says, "in due time died for the ungodly."[1] Where it is not any desert of ours, but the mercy of God, that is commended. For what can be the character of the man who wishes himself to be lauded, because he has become so abominably diseased through his own wickedness, that he can only be healed by the death of his physician? That surely is not the glory of our deserts, but the medicine of our diseases. Or do we prefer ourselves to the angels on this account, that, while there are angels also who have sinned, there has been no such labour expended on their healing? As if something that was at least small in amount had been undertaken for them, and what was greater for us. But had even such been the case, it might still be a subject of inquiry whether it was so because we had once stood in a position of superior excellence, or because we were now lying in a more desperate condition. But knowing as we do that the Creator of all good has imparted no grace for the reparation of angelic evils, why do we not rather draw the inference that their fault was judged all the more damnable, that the nature of those who committed it was of a loftier sublimity? For to the same extent as they less than we ought to have fallen into sin, were they superior in nature to us. But now in offending against the Creator they became all the more detestably ungrateful for His beneficence, that they were created capable of exercising the greater beneficence; nor was it enough for them to become deserters from Him, but they must also become our deceivers. This, therefore, is the great goodness of which we are to be made the subjects by Him, who hath loved us even as He hath loved Christ, that, for His sake,

[1] Rom. v. 6.

whose members He wished us to be, we may be equal to the holy angels,[1] to whom we were created with an inferiority of nature, and have by our sin fallen into such greater depths of unworthiness, as to make it incumbent that we should be in some sort their associates.

[1] Luke xx. 36.

TRACTATE CXI.

CHAPTER XVII. 24-26.

1. THE Lord Jesus raises up His people to a great hope, than which there could not possibly be a greater. Listen and rejoice in hope, that, since the present is not a life to be loved, but to be tolerated, you may have the power of patient endurance amid all its tribulation.[1] Listen, I say, and weigh well to what it is that our hopes are exalted. Christ Jesus saith, The Son of God, the Only-begotten, who is co-eternal and equal with the Father, saith: He, who for our sakes became man, but became not, like every man besides, a liar,[2] saith: the Way, the Life, the Truth saith:[3] He who overcame the world, saith of those for whom He overcame it: listen, believe, hope, desire what He saith: "Father," He says, "I will that they also whom Thou hast given me be with me where I am." Who are these who He says were given Him by the Father? Are they not those of whom He says in another place, "No man cometh unto me, unless the Father, who hath sent me, draw him"?[4] We already know, if we have made any beneficial progress in this Gospel, how it is that the things which He says the Father doeth, He Himself doeth likewise along with the Father. They are those, therefore, whom He has received from the Father, whom He Himself has also chosen out of the world, and chosen that they may be no more of the world, even as He also is not of the world; and yet that they also may be a world that believeth and knoweth that Christ has been sent by God the Father that the world might be delivered from the world, and so, as a world that was to be reconciled unto God, might not be condemned with the world that lieth in enmity. For so He says in the beginning of this prayer: "Thou hast given Him power over all flesh," that is, over every man, "that He

[1] Rom. xii. 12. [2] Ps. cxvi. 11. [3] Chap. xiv. 6. [4] Chap. vi. 44.

should give eternal life to as many as Thou hast given Him." Here He makes it clear that He has indeed received power over all men, that, as the future Judge of quick and dead, He may deliver whom He pleases, and condemn whom He pleases; but that these were given Him that to all of them He should give eternal life. For so He says: "That He should give eternal life to as many as Thou hast given Him." Accordingly they were not given Him that from them He should withhold eternal life; although over them also the power has been given Him, inasmuch as He has received it over all flesh, in other words, over every man. In this way the world that has been reconciled will be delivered from the hostile world, when He putteth into exercise His power over it, to send it away into death eternal; but the other He maketh His own that He may give it everlasting life. Accordingly, to every one, without fail, of His own sheep the Good Shepherd, as to every one of His members the great Head, hath promised this reward, that where He is, there also we shall be with Him; nor can that be otherwise which the omnipotent Son declared to be His will to the omnipotent Father. For there also is the Holy Spirit, equally eternal, equally God, the one Spirit of the two, the substance of the will of both. For the words that we read of Him as uttering on the eve of His passion, "Yet not, Father, as I will, but as Thou wilt,"[1] as if the Father has or had one will, and the Son another, are the echo of our infirmity, however faith-pervaded, which our Head transfigured in His own person, when He likewise bare our iniquities. But that the will of the Father and the Son is one, of both of whom also there is but one Spirit, by including whom we come to the knowledge of the Trinity, let piety believe, even though our infirmity meanwhile permitteth us not to understand.

2. But as we have already, in a way proportionate to the brevity of our discourse, spoken of the objects of the promise, and of its own stability; let us now look at this one point, as far as we are able, what it is that He was pleased to promise when He said, "I will that they also whom Thou hast given me be with me where I am." As far as pertains to the creaturehood

[1] Matt. xxvi. 39.

wherein He was made of the seed of David according to the flesh,[1] not even He Himself was yet, where He would afterwards be: but He could say in this way, "where I am," to let us understand that He was soon to ascend into heaven, so that He spake of Himself as being already there, where He was presently to be. He could do so also in the same way as He had said on a former occasion, when speaking to Nicodemus, "No man ascendeth into heaven, save He that came down from heaven, even the Son of man who is in heaven."[2] For there also He did not say, Will be, but "is," because of the oneness of person, wherein God is at once man, and man God. He promised, therefore, that we should be in heaven; for thither the servant-form, which He received of the Virgin, has been elevated, and set at the right hand of the Father. Because of the same blessed hope the apostle also says: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; by whose grace we are saved; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."[3] And so accordingly we may understand the Lord to have said, "That where I am, there they may be also." He, indeed, said of Himself that He was there already; but of us He merely declared that He wished us to be there with Him, without any indication that we were there already. But what the Lord said that He wished to be done, the apostle spake of as already accomplished. For he said not, He will yet raise us up, and make us sit in heavenly places; but, "hath raised us up, and made us sit in heavenly places:" for it is not without good grounds, but in believing assurance, that he reckons as already done what he is certain will yet be done. But if it is in respect of the form of God, wherein He is equal to the Father, that we would be inclined to understand His words, "I will that they also be with me, where I am," let our mind get quit of every thought of material images: whatever the soul has had presented to it, that is endowed with length, or breadth, or thickness, tinted by the light with any sort of bodily hue, or diffused through local space of any kind, whether finite or infinite, let it, as far as

[1] Rom. i. 3. [2] Chap. iii. 13. [3] Eph. ii. 4–6.

possible, turn away from all such notions the glance of its contemplation on the inward bent of its thoughts. And let us not be making inquiries as to where the Son, the Father's co-equal, is, since no one has yet found out where He is not. But if any one would inquire, let him inquire rather how he may be with Him; not everywhere as He is, but wherever He may be. For when He said to the man that was expiating his crimes on the tree, and making confession unto salvation, "To-day shalt thou be with me in paradise,"[1] in respect to His human nature His own soul was on that very day to be in hell,[2] His flesh in the sepulchre; but as respected His Godhead He was certainly also in paradise. And therefore the soul of the thief, absolved from his bygone crimes, and already in the blessed enjoyment of His grace, although it could not be everywhere as He was, yet could on that very day be also with Him in paradise, from which He, who is always everywhere, had not withdrawn. On this account, doubtless, it was not enough for Him to say, "I will that they also be where I am;" but He added, "with me." For to be with Him is the chief good. For even the miserable can be where He is, since wheresoever any are, there is He also; but the blessed only are with Him, because it is only of Him that they can be blessed. Was it not truly said to God, "If I ascend into heaven, Thou art there; and if I go down into hell, Thou art present"?[3] or is not Christ after all that Wisdom of God which "penetrateth everywhere because of its purity"?[4] But the light shineth in darkness; and the darkness comprehendeth it not.[5] And similarly, to take a kind of illustration from what is visible, although greatly unlike, as the blind man, even though he be where the light is, is yet not himself with the light, but is really absent from that which is present; so the unbeliever and profane, or even the believer and pious, because not yet competent to gaze on the light of wisdom, although he cannot be anywhere that Christ is not there likewise, yet is not himself with Christ, I mean in actual sight. For we cannot doubt that the true believer is with Christ by faith; because in reference to this He saith, "He that is not with

[1] Luke xxiii. 43. [2] "In inferno." [3] Ps. cxxxix. 8.
[4] Wisd. vii. 24. [5] Chap. i. 5.

me is against me."[1] But when He said to God the Father, "I will that they also whom Thou hast given me be with me where I am," He spake exclusively of that sight wherein we shall see Him as He is.[2]

3. Let no one disturb the clearness of the meaning by any cloudy contradiction; but let what follows furnish its testimony to the words that precede. For after saying, "I will that they also be with me where I am," He went on immediately to add, "That they may behold my glory, which Thou gavest me: for Thou lovedst me before the foundation of the world." "That they may behold," He said; not, that they may believe. This is faith's wages,[3] not faith itself. For if faith has been correctly defined in the Epistle to the Hebrews as "the assurance [conviction] of things that are not seen,"[4] why may not the wages of faith be defined, the beholding of things which were hoped for in faith? For when we shall see the glory which the Father hath given the Son, even though we may understand what is spoken of in this passage, not as that [glory] which the Father gave His co-equal Son in begetting Him, but as that which He gave Him, when become the Son of man, after the death of the cross;—when, I say, we shall see that glory of the Son, then of a certainty shall take place the judgment of the quick and the dead, and then shall the wicked be taken away that he may not behold the glory of the Lord;[5] and what [glory], save that of His Godhead? For blessed are the pure in heart, for they shall see God:[6] and because the wicked are not pure in heart, therefore they shall not see. Then shall they go away into everlasting punishment; for so shall the wicked be taken away, that he may not behold the glory of the Lord: but the righteous shall go into life eternal.[7] And what is life eternal? "That they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (ver. 3): not, indeed, as those knew Him, who although impure in heart, yet were able to see Him as He sat in judgment in His glorified servant-form; but as He is yet to be known by the pure in heart, as the only true God, the Son along with the Father and Holy Spirit, because the Trinity itself is the

[1] Matt. xii. 30. [2] 1 John iii. 2. [3] "Merces." [4] Heb. xi. 1.
[5] Isa. xxvi. 10. [6] Matt. v. 8. [7] Matt. xxv. 46.

only true God. If, then, it is in reference to His Godhead as the Son of God, equal and co-eternal with the Father, that we take the words, "I will that they also be with me where I am," we shall be with Christ in the Father; but He in His own way, we in ours, wherever we may be in body. For if localities are to be understood, and such as contain incorporeal beings, and everything has a place where it is, the eternal place of Christ where He always is, is the Father Himself, and the place of the Father is the Son; for "I," He said, "am in the Father, and the Father in me;" [1] and in this prayer, "As Thou, Father, art in me, and I in Thee:" and they are our place, because there follows, "That they also may be one in us:" and we are God's place, inasmuch as we are His temple; even as He, who died for us and liveth for us, also prayeth for us, that we may be one in them; because "His [dwelling] place was made in peace," [2] and His habitation in Zion," [2] which we are. But who is qualified to think on such places or what is in them, apart from the idea of space-defined capacities and material masses? Yet no little progress is made, if at least, when any such idea presents itself to the eye of the mind, it is denied, rejected, and reprobated: and a certain kind of light is, as far as possible, thought of, in which such things are perceived as deserving only to be denied, rejected, and reprobated; and the certainty of that light is known and loved, so that from thence an upward movement is begun in us, and an effort made to reach into places farther within: and when the mind through its own infirmity and still inferior purity has failed to penetrate them, it is driven back again, not without the sighings of love and the tears of ardent longing, and continues to bear in patience until it is purified by faith, and prepared by the holiness of the inward life to be able to take up its abode therein.

4. How, then, shall we not be with Christ where He is, when we shall be with Him in the Father in whom He is? On this, also, the apostle is not without something to say to us, although we are not yet in possession of the reality, but

[1] Chap. xiv. 10.

[2] Ps. lxxvi. 2: "*in pace*," בְּשָׁלֵם; rather as in English version, "in Salem" (Jerusalem).—TR.

only cherishing the hope. For he says, "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things on the earth. For ye have died," he adds, "and your life is hid with Christ in God." Here, you see, our life is meanwhile in faith and hope with Christ, where He is; because it is with Christ in God. That, you see, is as if already accomplished for which He prayed, when He said, "I will that they also be with me where I am;" but now only by faith. And when will it be accomplished by actual sight? "When Christ," he says, "[who is] your life, shall appear, then shall ye also appear with Him in glory."[1] Then shall we appear as that which we then shall be; for it shall then be apparent that it was not without good grounds that we believed and hoped we should become so, before it actually took place. He will do this, to whom the Son, after saying, "That they may behold my glory, which Thou gavest me," immediately added, "For Thou lovedst me before the foundation of the world." For in Him He loved us also before the foundation of the world, and then foreordained what He was to do in the end of the world.

5. "O righteous Father," He saith, "the world hath not known Thee." Just because Thou art righteous it hath not known Thee. It is as that world which has been predestined to condemnation really deserved, that it hath not known Him; while the world which He hath reconciled unto Himself through Christ hath known Him not of merit, but by grace. For what else is the knowing of Him, but eternal life? which, while He undoubtedly withheld it from the condemned world, He bestowed on the reconciled. On that very account, therefore, the world hath not known Thee, because Thou art righteous, and hast rendered unto it according to its deserts, that it should not know Thee: while on the same account the reconciled world hath known Thee, because Thou art merciful, and, not for any merit of its own, but by grace, hast supplied it with the needed help to know Thee. And then there follows, "But I have known Thee." He is the Fountain of grace, who is by nature God, and, by grace ineffable, man also of the Holy Spirit and the Virgin: and then on His own behalf,

[1] Col. iii. 1–4.

because the grace of God is through Jesus Christ our Lord, He adds, "And these have known that Thou hast sent me." Such is the reconciled world. But it is because Thou hast sent me that they have known: by grace, therefore, have they known.

6. "And I have made known to them," He says, "Thy name, and will make it known." I have made it known by faith, I will make it known by sight: I have made it known to those whose present sojourn in a strange land has its appointed end, I will make it known to those whose reign as kings shall be endless. "That the love," He adds, "wherewith [literally, which] Thou hast loved me,[1] may be in them, and I in them. (The form of speech is unusual, "the love, *which Thou hast loved me*, may be in them, and I in them;" for the common way of speaking is, the love wherewith thou hast loved me. Here, of course, it is a translation from the Greek: but there are similar forms also in Latin; as we say, He served a faithful service, He served as a soldier a strenuous soldier-service; when apparently we ought to have said, He served with a faithful service, he served as a soldier with a strenuous soldier-service. But such as the form of expression is, "the love which Thou hast loved me;" one similar to it is also used by the apostle, "I have fought a good fight;"[2] he does not say, *in* a good fight, which would be the more usual and perhaps correcter form of expression.) But how else is the love wherewith the Father loved the Son in us also, but because we are His members and are loved in Him, since He is loved in the totality of His person, as both Head and members? Therefore He added, "and I in them;" as if saying, Since I am also in them. For in one sense He is in us as in His temple; but in another, because we are also Himself, seeing that, in accordance with His becoming man, that He might be our Head, we are His body. The Saviour's prayer is finished, His passion begins; let us, therefore, also finish the present discourse, that we may treat of His passion, as He granteth us grace, in others to follow.

[1] "Quam dilexisti me." The part which follows, which we have enclosed within parentheses, may be omitted by the Englis reader, as it only deals with the Latin idiom.—Tr.

[2] 2 Tim. iv. 7.

TRACTATE CXII.

CHAPTER XVIII. 1–12.

1. WHEN the grand and lengthened discourse was concluded which the Lord delivered after supper, and on the eve of shedding His blood for us, to the disciples who were then with Him, and had added the prayer addressed to His Father, the evangelist John began thereafter the narrative of His passion in these words: "When Jesus had so spoken, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, who betrayed Him, knew the place; for Jesus oft-times resorted thither with His disciples." What he here relates of the Lord entering the garden with His disciples did not take place immediately after He had brought the prayer to a close, of which he says, "When Jesus had spoken these words:" but certain other incidents were interposed, which are passed over by the present evangelist and found in the others; just as in this one are found many things on which the others are similarly silent in their own narratives. But any one who desires to know how they all agree together, and the truth which is advanced by one is never contradicted by another, may seek for what he wants, not in these present discourses, but in other elaborate treatises;[1] but he will master the subject not by standing and listening, but rather by sitting down and reading, or by giving his closest attention and thought to one who does so. Yet let him believe before he know, whether he be able also to come to such a knowledge in this life, or find it impossible through some existing entanglements, that there is nothing written by any one evangelist, as far as regards those who have been received by the Church into canonical authority, that can be contrary to his own or another's equally

[1] Augustine refers to his books "*On the Harmony of the Evangelists.*"

veracious narrative. At present, therefore, let us look at the narrative of the blessed John, which we have undertaken to expound, without any comparison with the others, and without lingering over anything in it that is already sufficiently clear; so that where it is needful to do so, we may the better answer the demand. Let us, therefore, not take His words, "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples," as if it were immediately after the utterance of these words that He entered the garden; but let the clause, "When Jesus had spoken these words," bear this meaning, that we are not to suppose Him entering the garden before He had brought these words to a close.

2. "Judas also," he says, "who betrayed Him, knew the place;[1] for Jesus oft-times resorted thither with His disciples." There, accordingly, the wolf, clad in a sheep's skin, and tolerated among the sheep by the profound counsel of the Father of the family, learned where he might opportunely scatter the slender flock, and lay his coveted snares for the Shepherd. "Judas then," he adds, "having received a cohort, and officers from the chief men and the Pharisees, cometh thither with lanterns, and torches, and weapons." It was a cohort, not of Jews, but of soldiers. We are therefore to understand it as having been received from the governor, as if for the purpose of securing the person of a criminal, and by preserving the forms of legal power, to deter any from venturing to resist his captors: although at the same time so great a band had been assembled, and came armed in such a way as either to terrify or even attack any one who should dare to make a stand in Christ's defence. For only in so far was His power concealed and prominence given to His weakness, that these very measures were deemed necessary by His enemies to be taken against Him, for whose hurt nothing would have sufficed but what was pleasing to Himself; in His own goodness making a good use of the wicked,

[1] The text runs thus: "*Sciebat*, inquit, *et Judas, qui tradebat eum, locum.* Ordo verborum est, *Sciebat locum, qui tradebat eum;*" which could not be intelligibly translated into English.—Tr.

and doing what was good in regard to the wicked, that He might transform the evil into the good, and distinguish between the good and the evil.

3. "Jesus, therefore," as the evangelist proceeds to say, "knowing all things that should come upon Him, went forth and saith unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am [He]. And Judas also, who betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground." Where now were the military cohort, and the servants of the chief men and the Pharisees? where the terror and protection of weapons? His own single voice uttering the words, "I am [He]," without any weapon, smote, repelled, prostrated that great crowd, with all the ferocity of their hatred and terror of their arms. For God lay hid in that human flesh; and eternal day was so obscured in those human limbs, that with lanterns and torches He was sought for to be slain by the darkness. "I am [He]," He says; and He casteth the wicked to the ground. What will He do when He cometh as judge, who did this when giving Himself up to be judged? What will be His power when He cometh to reign, who had this power when He came to die? And now everywhere through the gospel Christ is still saying, "I am [He];" and the Jews are looking for antichrist, that they may go backward and fall to the ground, as those who have abandoned what is heavenly, and are hankering after the earthly. It was for the very purpose of apprehending Jesus that His persecutors accompanied the traitor: they found the One they were seeking, for they heard, "I am [He]." Why, then, did they not seize Him, but went backward and fell, but just because so He pleased, who could do whatever He pleased? But had He never permitted them to apprehend Him, they would certainly not have done what they came to do, but no more would He be doing what He came to do. They, verily, in their mad rage sought for Him to put Him to death; but He, too, in giving Himself to death, was seeking for us. Accordingly, having thus shown His power to those who had the will, but not the power, to hold Him; let them now hold Him that He may work His own will with those who know it not.

4. "Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am [He]. If therefore ye seek me, let these go their way: that the saying might be fulfilled which He spake, That of those whom Thou hast given me I have lost none." "If ye seek me," He says, "let these go their way." He sees His enemies,[1] and they do what He bids them: they let those go their way, whom He would not have perish. But were they not afterwards to die? How then, if they died now, should He lose them, were it not that as yet they did not believe in Him, as all believe who perish not?

5. "Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. And the servant's name was Malchus." This is the only evangelist who has given us the very name of this servant, as Luke is the only one who tells us that the Lord touched his ear and healed him.[2] The interpretation of Malchus is, one who is destined to reign. What, then, is signified by the ear that was cut off in the Lord's behalf, and healed by the Lord, but the renewed hearing that has been pruned of its oldness, that it may henceforth be in the newness of the spirit, and not in the oldness of the letter?[3] Who can doubt that he, who had such a thing done for him by Christ, was yet destined to reign with Christ? And his being found as a servant, pertains also to that oldness that gendereth to bondage, which is Agar.[4] But when healing came, liberty also was shadowed forth. Peter's deed, however, was disapproved of by the Lord, and He prevented Him from proceeding further by the words: "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" For in such a deed that disciple only sought to defend his Master, without any thought of what it was intended to signify. And he had therefore to be exhorted to the exercise of patience, and the event itself to be recorded as an exercise of understanding. But when He says that the cup of suffering was given Him by the Father, we have precisely the same truth

[1] Thomas Aquinas in the "*Catena*" reads here, "He commands His enemies," and not altogether unsuitably.—MIGNE.

[2] Luke xxii. 51. [3] Rom. vii. 6. [4] Gal. iv. 24.

as that which was uttered by the apostle: "If God be for us, who can be against us? He that spared not His own Son, but gave Him up for us all."[1] But the originator of this cup is also one with Him who drank it; and hence the same apostle likewise says, "Christ loved us, and gave Himself for us an offering and a sacrifice to God of a sweet-smelling savour."[2]

6. "Then the cohort, and the tribune, and the officers of the Jews, took Jesus, and bound Him." They took Him to whom they had never found access: for He continued the day, while they remained as darkness; neither had they given heed to the words, "Come unto Him, and be enlightened."[3] For had they so approached Him, they would have taken Him, not with their hands for the purpose of murder, but with their hearts for the purpose of a welcome reception. Now, however, when they laid hold of Him in this way, their distance from Him was vastly increased: and they bound Him by whom they themselves ought rather to have been loosed. And perhaps there were those among them who then fastened their fetters on Christ, and yet were afterwards delivered by Him, and could say, "Thou hast loosed my bonds."[4] Let this be enough for to-day; we shall deal, God willing, with what follows in another discourse.

[1] Rom. viii. 31, 32.
[2] Eph. v. 2.
[3] Ps. xxxiv. 5.
[4] Ps. cxvi. 16.

TRACTATE CXIII.

CHAPTER XVIII. 13–27.

1. AFTER that His persecutors had, through the treason of Judas, taken and bound the Lord, who loved us, and gave Himself for us,[1] and whom the Father spared not, but gave Him up for us all:[2] that we may understand that there was no praise due to Judas for the usefulness of his treachery, but damnation for the wilfulness of his wickedness: "They led Him," as John the evangelist tells us, "to Annas first." Nor does he withhold the reason for so doing: "For he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he," he says, "who gave counsel to the Jews, that it was expedient that one man should die for the people." And properly enough Matthew, when wishing to say the same in fewer words, tells us that He was led to Caiaphas;[3] for He was also taken in the first place to Annas, simply because he was his father-in-law; and where we have only to understand that such was the very thing that Caiaphas wished to be done.

2. "But Jesus was followed," he says, "by Simon Peter, and another disciple." Who that other disciple is, we cannot affirm with confidence, because it is left unnoticed here. But it is in this way that John usually refers to himself, with the addition, "whom Jesus loved."[4] Perhaps, therefore, it is he also in the present case; but whoever it is, let us look at what follows. "And that disciple," he says, "was known unto the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. Then went out that other disciple, who was known unto the high priest,

[1] Eph. v. 2.
[2] Rom. viii. 32.
[3] Matt. xxvi. 57.
[4] Chap. xiii. 23, and xix. 26.

and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art thou also one of this man's disciples? He saith, I am not." Lo, the pillar of greatest strength has at a single breath of air trembled to its foundations. Where is now all that boldness of the promiser, and his overweening confidence in himself beforehand? What now of those words, when he said, "Why cannot I follow Thee now? I will lay down my life for Thy sake."[1] Is this the way to follow the Master, to deny his own discipleship? is it thus that one's life is laid down for the Lord, when one is frightened at a maid-servant's voice, lest it should compel us to the sacrifice? But what wonder, if God foretold what was true, and man presumptuously imagined what was false? Assuredly in this denial of the Apostle Peter, which had now entered on its first stage, we ought to take notice that not only is Christ denied by one who says that He is not Christ, but by him also who, while really a Christian, himself denies that he is so. For the Lord said not to Peter, Thou shalt deny that thou art my disciple; but, "Thou shalt deny me."[2] Him, therefore, he denied, when he denied that he was His disciple. And what else did such a form of denial imply, but that of his own Christianity? For although the disciples of Christ were not yet called by such a name,—because it was after His ascension, in Antioch, first that the disciples began to be called Christians,[3]—yet the thing itself, that afterwards assumed such a name, already existed, those who were afterwards called Christians were already disciples; and this common name, like the common faith, they transmitted to their posterity. He, therefore, who denied that he was Christ's disciple, denied the reality of the thing, of which the being called a Christian was only the name. How many afterwards, not to speak of old men and women, whose satiated feelings as regards the present life might more easily enable them to brave death for the confession of Christ; and not merely the youth of both sexes, when of an age at which the exercise of fortitude seems to be fairly required; but even boys and girls could do—even as an innumerable company of holy martyrs with brave hearts and by a violent death entered

[1] Chap. xiii. 37. [2] Matt. xxvi. 34. [3] Acts xi. 26.

the kingdom of heaven—what at that moment he was unable to do, who received the keys of that kingdom.[1] It is here we see why it was said, "Let these go their way," when He, who hath redeemed us by His own blood, gave Himself for us; that the saying which He spake might be fulfilled, "Of those whom Thou hast given me I have lost none." For assuredly, had Peter gone hence after denying the Christ, what else would have awaited him but destruction?

3. "And the servants and officers stood beside the fire of burning coals, for it was cold, and warmed themselves." Though it was not winter, it was cold: which is sometimes wont to be the case even at the vernal equinox. "And Peter was standing with them, and warming himself. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret have I said nothing. Why askest thou me? ask those who heard me, what I have said unto them: behold, they know what I said." A question occurs that ought not to be passed over, how it is that the Lord Jesus said, "I spake openly to the world;" and in particular that which He afterwards added, "In secret have I said nothing." Did He not, even in that latest discourse which He delivered to the disciples after supper, say to them, "These things have I spoken unto you in proverbs; but the hour cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of my Father"?[2] If, then, He spake not openly even to the more intimate company of His disciples, but gave the promise of a time when He would speak openly, how was it that He spake openly to the world? And still further, as is also testified on the authority of the other evangelists, to those who were truly His own, in comparison with others who were not His disciples, He certainly spake with much greater plainness when He was alone with them at a distance from the multitudes; for then He unfolded to them the parables, which He had uttered in obscure terms to others. What then is the meaning of the words, "In secret have I said nothing"? It is in this way we are to understand His

[1] Matt. xvi. 19. [2] Chap. xvi. 25.

saying, "I spake openly to the world;" as if He had said, There were many that heard me. And that word "openly" was in a certain sense openly, and in another sense not openly. It was openly, because many heard Him; and again it was not openly, because they did not understand Him. And even what He spake to His disciples apart, He certainly spake not in secret. For who speaketh in secret, that speaketh before so many persons; as it is written, "At the mouth of two or three witnesses shall every word be established:"[1] especially if that be spoken to a few which he wisheth to become known to many through them; as the Lord Himself said to the few whom He had as yet, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops"?[2] And accordingly the very thing that seemed to be spoken by Himself in secret, was in a certain sense not spoken in secret; for it was not so spoken to remain unuttered by those to whom it was spoken; but rather so in order to be preached in every possible direction. A thing therefore may be uttered at once openly, and not openly; or at the same time in secret, and yet not in secret, as it is said, "That seeing, they may see, and not see."[3] For how "may they see," save only because it is openly, and not in secret; and again, how is it that the same parties "may not see," save that it is not openly, but in secret? Howbeit the very things which they had heard without understanding, were such as could not with justice or truth be turned into a criminal charge against Him: and as often as they tried by their questions to find something whereof to accuse Him, He gave them such replies as utterly discomfited all their plots, and left no ground for the calumnies they devised. Therefore He said, "Why askest thou me? ask those who heard me, what I have said unto them: behold, they know what I said."

4. "And when He had thus spoken, one of the officers who stood by gave Jesus a blow with his open hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" What could be truer, meeker, juster, than

[1] Deut. xix. 15. [2] Matt. x. 27. [3] Mark. iv. 12.

such an answer? For it is His [reply], from whom the prophetic voice had issued before, "Make for thy goal (literally, take aim), and advance prosperously and reign, because of truth, and meekness, and righteousness."[1] If we consider who it was that received the blow, might we not well feel the wish that he who struck it were either consumed by fire from heaven, or swallowed up by the gaping earth, or seized and carried off by devils, or visited with some other or still heavier punishment of this kind? For what one of all these could not He, who made the world, have commanded by His power, had He not wished rather to teach us the patience that overcometh the world? Some one will say here, Why did He not do what He Himself commanded?[2] for to one that smote Him, He ought not to have answered thus, but to have turned to him the other cheek. Nay, more than this, did He not answer truthfully, and meekly, and righteously, and at the same time not only prepare His other cheek to him who was yet again to smite it, but His whole body to be nailed to the tree? And hereby He rather showed, what needed to be shown, namely, that those great precepts of His are to be fulfilled not by bodily ostentation, but by the preparation of the heart. For it is possible that even an angry man may visibly hold out his other cheek. How much better, then, is it for one who is inwardly pacified to make a truthful answer, and with tranquil mind hold himself ready for the endurance of heavier sufferings to come? Happy is he who, in all that he suffers unjustly for righteousness' sake, can say with truth, "My heart is ready, O God, my heart is ready;" for this it is that gives cause for that which follows: "I will sing and give

[1] Ps. xlv. 4. In the Hebrew text, at the close of verse 4 and beginning of verse 5 (Eng. Ver. verses 3 and 4), there is a repetition of the word והדרך, which in both cases is rendered in our English Version, "and [in] Thy majesty." By the Septuagint, however, and the Vulgate, and here by Augustine, the latter of the two has been differently read as a verb, as if pointed וְהַדְרֵךְ, in the sense of "Bend thy bow," "Take aim," with the acc. omitted. Our English Version combines the next two verbs צְלַח רְכַב, "ride prosperously," while in the above the distinction is preserved, "advance prosperously, ride (as a king, reign)."—Tr.

[2] Matt. v. 39.

praise;"[1] which Paul and Barnabas[2] could do even in the cruellest of bonds.

5. But let us return to what follows in the Gospel narrative. "And Annas sent Him bound unto Caiaphas the high priest." To him, according to Matthew's account, He was led at the outset, because he was the high priest that year. For both the pontiffs are to be understood as in the habit of acting year by year alternately, that is, as chief priests; and these were at that time Annas and Caiaphas, as recorded by the evangelist Luke, when telling of the time when John, the Lord's forerunner, began to preach the kingdom of heaven and to gather disciples. For he speaks thus: "Under the high priests Annas and Caiaphas, the word of the Lord came upon John, the son of Zacharias, in the wilderness,"[3] etc. Accordingly these two pontiffs fulfilled their years in turn: and it was the year of Caiaphas when Christ suffered. And so, according to Matthew, when He was apprehended, He was taken to him; but first, according to John, they came with Him to Annas; not because he was his colleague, but his father-in-law. And we must suppose that it was by Caiaphas' wish that it was so done; or that their houses were so situated, that Annas could not properly be overlooked by them as they passed on their way.

6. But the evangelist, after saying that Annas sent Him bound unto Caiaphas, returns to the place of his narrative, where he had left Peter, in order to explain what had taken place in Annas' house in regard to his threefold denial. "But Peter was standing," he says, "and warming himself." He thus repeats what he had already stated before; and then adds what follows. "They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not." He had already denied once; this is the second time. And then, that the third denial might also be fulfilled, "one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did I not see thee in the garden with him? Peter then denied again, and immediately the cock crew."

[1] Ps. lvii. 7.

[2] Here probably we should read *Silas*, according to Acts xvi. 25.—MIGNE.

[3] Luke iii. 2.

Behold, the prediction of the Physician is fulfilled, the presumption of the sick man is brought to the light. For there is no performance of what the latter had asserted, "I will lay down my life for Thy sake;" but a performance of what the former had predicted, "Thou shalt thrice deny me."[1] But with the completion of Peter's threefold denial, let the present discourse be also now completed, that hereafter we may make a fresh start with the consideration of what was done respecting the Lord before Pontius Pilate the governor.

[1] Chap. xiii. 38.

TRACTATE CXIV.

Chapter XVIII. 28–32.

1. LET us now consider, so far as indicated by the evangelist John, what was done with, or in regard to, our Lord Jesus Christ, when brought before Pontius Pilate the governor. For he returns to the place of his narrative, where he had left it, to explain the denial of Peter. He had already, you know, said, "And Annas sent Him bound unto Caiaphas the high priest:" and having returned from where he had dismissed Peter as he was warming himself at the fire in the hall, after completing the whole of his denial, which was thrice repeated, he says, "Then they bring Jesus unto Caiaphas[1] into the hall of judgment (pretorium);" for he had said that He was sent to Caiaphas by his colleague and father-in-law Annas. But if to Caiaphas, why into the hall of judgment? Nothing else is thereby meant to be understood than the place where Pilate the governor dwelt. And therefore, either for some urgent reason Caiaphas had proceeded from the house of Annas, where both had met to give Jesus a hearing, to the governor's pretorium, and had left the hearing of Jesus to his father-in-law; or Pilate had made his pretorium in the house of Caiaphas, which was so large as to contain separate apartments for its own master, and the like for the judge.

2. "And it was morning; and they themselves," that is, those who brought Jesus, "went not into the judgment hall," to wit, into that part of the house which Pilate occupied, supposing it to be Caiaphas' house. And then in explanation of the reason why they went not into the judgment hall, he says, "lest they should be defiled; but that they might eat the

[1] This reading of the text is also found in *The Harmony of the Evangelists*, Book iii. chap. 7; but the true biblical reading is now ascertained to be, ἀπὸ τοῦ Καϊάφα, "from Caiaphas."—Migne.

passover." For it was the commencement of the days of unleavened bread: on which they accounted it defilement to enter the abode of one of another nation. Impious blindness! Would they, forsooth, be defiled by a stranger's abode, and not be defiled by their own wickedness? They were afraid of being defiled by the pretorium of a foreign judge, and had no fear of defilement from the blood of an innocent brother: not to say more than this meanwhile, which was enough to fix guilt on the conscience of the wicked. For the additional fact, that it was the Lord who was led to death by their impiety, and the giver of life that was on the way to be slain, may be charged, not to their conscience, but to their ignorance.

3. "Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee." Let the question be put to, and the answer come from, those who had been delivered from foul spirits, from the sickly who had been healed, the lepers who had been cleansed, the deaf who were hearing, the dumb who were speaking, the blind who were seeing, the dead who were raised to life, and, above all, the foolish who were become wise, whether Jesus were a malefactor. But these things were said by those of whom He Himself had already foretold by the prophet, "They rewarded me evil for good." [1]

4. "Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." What is this that their insane cruelty saith? Did not they put Him to death, whom they were here presenting for the very purpose? Or does the cross, forsooth, fail to kill? Such is the folly of those who do not pursue, but persecute wisdom. What then mean the words, "It is not lawful for us to put any man to death"? If He is a malefactor, why is it not lawful? Did not the law command them not to spare malefactors, especially (as they accounted Him to be) those who seduced them from their God? [2] We are, however, to under-

[1] Ps. xxxv. 12.

[2] Deut. xiii. 5. Augustine evidently attaches a wrong meaning to the words,

stand that they said that it was not lawful for them to put any man to death, on account of the sanctity of the festal day, which they had just begun to celebrate, and on account of which they were afraid of being defiled even by entering the pretorium. Had you become so hardened, false Israelites? Were you by your excessive malice so lost to all sense, as to imagine that you were unpolluted by the blood of the innocent, because you gave it up to be shed by another? Was even Pilate himself going to slay Him with his own hands, when made over by you into his power for the very purpose? If you did not wish Him to be slain; if you did not lay snares for Him; if you did not get Him to be betrayed to you for money; if you did not lay hands upon Him, and bind Him, and bring Him there; if you did not with your own hands present Him, and with your voices demand Him to be slain, —then boast that He was not put to death by you. But if in addition to all these former deeds of yours, you also cried out, "Crucify, crucify [him];"[1] then hear what it is against you that the prophet proclaims: "The sons of men, whose teeth are spears and arrows, and their tongue a sharp sword."[2] These, look you, are the spears, the arrows, the sword, wherewith you slew the righteous, when you said that it was not lawful for you to put any man to death. Hence it is also that when for the purpose of apprehending Jesus the chief priests did not themselves come, but sent; yet the evangelist Luke says in the same passage of his narrative, "Then said Jesus unto those who were come to him, [namely] the chief priests, and captains of the temple, and elders, Be ye come out, as against a thief," etc.?[3] As therefore the chief priests went not in their own persons, but by those whom they had sent, to apprehend Jesus, what else was that but coming themselves in the authority of their own order? and so all, who

"*Nobis non licet interficere quenquam;*" as if these Jews thereby insinuated that they did not themselves wish Christ's death: unaware, seemingly, of the fact, that, on their subjugation by the Romans, their own rulers were still allowed to try minor offences, but were deprived of the power of inflicting capital punishment; and that, consequently, it was because they were actually bent on putting Him to death, and no less penalty would satisfy them, that they thus brought Him before the Roman governor.—TR.

[1] Chap. xix. 6. [2] Ps. lvii. 4. [3] Luke xxii. 52.

cried out with impious voices for the crucifixion of Christ, slew Him, not, indeed, directly with their own hands, but personally through him who was impelled to such a crime by their clamour.

5. But when the evangelist John adds, "That the saying of Jesus might be fulfilled, which He spake, signifying what death He should die:" if we would understand such words as referring to the death of the cross, as if the Jews had said, "It is not lawful for us to put any man to death," for this reason that it was one thing to be put to death, and another to be crucified: I do not see how such can be understood as a consequence, seeing that this was their answer to the words that Pilate had just addressed to them, "Take ye him, and judge him according to your law." If it were so, could they not then have taken Him, and crucified Him themselves, had they desired by any such form of punishment to avoid the putting of Him to death? But who is there that may not see the absurdity of allowing those to crucify any one, who were not allowed to put any one to death? Nay more, did not the Lord Himself call that same death of His, that is, the death of the cross, a putting to death, as we read in Mark, where He says, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall spit upon Him, and shall scourge Him, and shall put Him to death, and the third day He shall rise again"?[1] There is no doubt, therefore, that in so speaking the Lord signified what death He should die: not that He here meant the death of the cross to be understood, but that the Jews were to deliver Him up to the Gentiles, or, in other words, to the Romans. For Pilate was a Roman, and had been sent by the Romans into Judea as governor. That, then, this saying of Jesus might be fulfilled, namely, that, being delivered up to them, He should be put to death by the Gentiles, as Jesus had foretold would happen; therefore when Pilate, who was the Roman judge, wished to hand Him back to the Jews, that they might judge Him according to their law, they refused to receive Him,

[1] Mark x. 33, 34.

saying, "It is not lawful for us to put any man to death." And so the saying of Jesus was fulfilled, which He foretold concerning His death, that, being delivered up by the Jews, He should be put to death by the Gentiles: whose crime was less than that of the Jews, who sought by this method to make themselves appear averse to His being put to death, to the end that, not their innocence, but their madness might be made manifest.

TRACTATE CXV.

CHAPTER XVIII. 33–40.

1. WHAT Pilate said to Christ, or what He replied to Pilate, has to be considered and handled in the present discourse. For after the words had been addressed to the Jews, "Take ye him, and judge him according to your law," and the Jews had replied, "It is not lawful for us to put any man to death, Pilate entered again into the judgment hall, and called Jesus, and said unto Him, Art thou the King of the Jews? And Jesus answered, Sayest thou this thing of thyself, or did others tell it thee of me?" The Lord indeed knew both what He Himself asked, and what reply the other was to give; but yet He wished it to be spoken, not for the sake of information to Himself, but that what He wished us to know might be recorded in Scripture. "Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." This is what the good Master wished us to know; but first there had to be shown us the vain notion that men had regarding His kingdom, whether Gentiles or Jews, from whom Pilate had heard it; as if He ought to have been punished with death on the ground of aspiring to an unlawful kingdom; or as those in the possession of royal power usually manifest their ill-will to such as are yet to attain it, as if, for example, precautions were to be used lest His kingdom should prove adverse either to the Romans or to the Jews. But the Lord was able to reply to the first question of the governor, when he asked Him, "Art thou the King of the Jews?" with the words, "My kingdom is not of this world," etc.; but

by questioning him in turn, whether he said this thing of himself, or heard it from others, He wished by his answer to show that He had been charged with this as a crime before him by the Jews: laying open to us the thoughts of men, which were all known to Himself, that they are but vain;[1] and now, after Pilate's answer, giving them, both Jews and Gentiles, all the more reasonable and fitting a reply, "My kingdom is not of this world." But had He made an immediate answer to Pilate's question, His reply would have appeared to refer to the Gentiles only, without including the Jews, as entertaining such an opinion regarding Him. But now when Pilate replied, "Am I a Jew? Thine own nation, and the chief priests, have delivered thee to me;" he removed from himself the suspicion of being possibly supposed to have spoken of his own accord, in saying that Jesus was the king of the Jews, by showing that such a statement had been communicated to him by the Jews. And then by saying, "What hast thou done?" he made it sufficiently clear that this was charged against Him as a crime: as if he had said, If thou deniest such kingly claims, what hast thou done to cause thy being delivered unto me? As if there would be no ground for wonder that one should be delivered up to a judge for punishment, who proclaimed himself a king; but if no such assertion were made, it became needful to inquire of Him, what else, if anything, He had done, that He should thus deserve to be delivered unto the judge.

2. Hear then, ye Jews and Gentiles; hear, O circumcision; hear, O uncircumcision; hear, all ye kingdoms of the earth: I interfere not with your government in this world, "My kingdom is not of this world." Cherish ye not the utterly vain terror that threw Herod the elder into consternation when the birth of Christ was announced, and led him to the murder of so many infants in the hope of including Christ in the fatal number,[2] made more cruel by his fear than by his anger: "My kingdom," He said, "is not of this world." What would you more? Come to the kingdom that is not of this world; come, believing, and fall not into the madness of anger through fear. He says, indeed, prophetically of God the Father, "Yet

[1] Ps. xciv. 11. [2] Matt. ii. 3, 16.

have I been appointed king by Him upon His holy hill of Zion;"[1] but that hill of Zion is not of this world. For what is His kingdom, save those who believe in Him, to whom He says, "Ye are not of the world, even as I am not of the world"? And yet He wished them to be in the world: on that very account saying of them to the Father, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."[2] Hence also He says not here, "My kingdom is not" in this world; but, "is not of this world." And when He proved this by saying, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," He saith not, "But now is my kingdom not" here, but, "is not from hence." For His kingdom is here until the end of the world, having tares intermingled therewith until the harvest; for the harvest is the end of the world, when the reapers, that is to say, the angels, shall come and gather out of His kingdom everything that offendeth;[3] which certainly would not be done, were it not that His kingdom is here. But still it is not from hence; for it only sojourns as a stranger in the world: because He says to His kingdom, "Ye are not of the world, but I have chosen you out of the world."[4] They were therefore of the world, so long as they were not His kingdom, but belonged to the prince of this world. Of the world therefore are all mankind, created indeed by the true God, but generated from Adam as a vitiated and condemned stock; and there are made into a kingdom no longer of the world, all from thence that have been regenerated in Christ. For so did God rescue us from the power of darkness, and translate us into the kingdom of the Son of His love:[5] and of this kingdom it is that He saith, "My kingdom is not of this world;" or, "My kingdom is not from hence."

3. "Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king." Not that He was afraid to confess Himself a king, but "Thou sayest" has been so balanced that He neither denies Himself to be a king (for He is a king whose kingdom is not of this

[1] Ps. ii. 6. [2] Chap. xvii. 16, 15. [3] Matt. xiii. 38–41.
[4] Chap. xv. 19. [5] Col. i. 13.

world), nor does He confess that He is such a king as to warrant the supposition that His kingdom is of this world. For as this was the very idea in Pilate's mind when he said, "Art thou a king then?" so the answer he got was, "Thou sayest that I am a king." For it was said, "Thou sayest," as if it had been said, Carnal thyself, thou sayest it carnally.

4. Thereafter He adds, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." * *[1] Whence it is evident that He here referred to His own temporal nativity, when by becoming incarnate He came into the world, and not to that which had no beginning, whereby He was God through whom the Father created the world. For this, then, that is, on this account, He declared that He was born, and to this end He came into the world, to wit, by being born of the Virgin, that He might bear witness unto the truth. But because all men have not faith,[2] He still further said, "Every one that is of the truth heareth my voice." He heareth, that is to say, with the ears of the inward man, or, in other words, He obeyeth my voice, which is equivalent to saying, He believeth me. When Christ, therefore, beareth witness unto the truth, He beareth witness, of course, unto Himself; for from His own lips are the words, "I am the truth;"[3] as He said also in another place, "I bear witness of myself."[4] But when He said, "Every one that is of the truth heareth my voice," He commendeth the grace whereby He calleth according to His own purpose. Of which purpose the apostle says, "We know that all things work together for good to them that love God, to those who are called according to the purpose of God,"[5] to wit, the purpose

[1] The verse quoted reads in Latin, "Ego in hoc natus sum, et ad hoc veni," etc.; and in reference to the words, "in hoc," Augustine goes on to say, in the passage marked * *: "We are not to lengthen the syllable [vowel] of this pronoun when He says, *In hoc natus sum*, as if He meant to say, In this thing was I born; but to shorten it, as if He had said, *Ad hanc rem natus sum, vel ad hoc natus sum* (for this thing was I born), just as He says, *Ad hoc veni in mundum* (for this came I into the world). For in the Greek Gospel there is no ambiguity in this expression," the Greek having εἰς τοῦτο. This passage is interesting only to Latin scholars, as showing that in ordinary *parlance* they marked, in Augustine's time, the distinction between *hōc* of the abl. and *hŏc* of the nom. or acc. —Tr.

[2] 2 Thess. iii. 2. [3] Chap. xiv. 6. [4] Chap. viii. 18. [5] Rom. viii. 28.

of Him that calleth, not of those who are called; which is put still more clearly in another place in this way, "Labour together in the gospel according to the power of God, who saveth us and calleth us with His holy calling, not according to our works, but according to His own purpose and grace."[1] For if our thoughts turn to the nature wherein we have been created, inasmuch as we were all created by the Truth, who is there that is not of the truth? But it is not all to whom it is given of the truth to hear, that is, to obey the truth, and to believe in the truth; while in no case certainly is there any preceding of merit, lest grace should cease to be grace. For had He said, Every one that heareth my voice is of the truth, then it would be supposed that he was declared to be of the truth because he conforms to the truth; it is not this, however, that He says, but, "Every one that is of the truth heareth my voice." And in this way he is not of the truth simply because he heareth His voice; but only on this account he heareth, because he is of the truth, that is, because this is a gift bestowed on him of the truth. And what else is this, but that by Christ's gracious bestowal he believeth on Christ?

5. "Pilate said unto Him, What is truth?" Nor did he wait to hear the answer; but "when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault. But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" I believe when Pilate said, "What is truth?" there immediately occurred to his mind the custom of the Jews, according to which he was wont to release unto them one at the passover; and therefore he did not wait to hear Jesus' answer to his question, What is truth? to avoid delay on recollecting the custom whereby He might be released unto them during the passover—a thing which it is clear he greatly desired. It could not, however, be torn from his heart that Jesus was the King of the Jews, but was fixed there, as in the superscription, by the truth itself, whereof he had just inquired what it was. "But on hearing this, they all cried again, saying, Not this man, but

[1] 2 Tim. i. 8, 9.

Barabbas. Now Barabbas was a robber." We blame you not, O Jews, for liberating the guilty during the passover, but for slaying the innocent; and yet unless that were done, the true passover would not take place. But a shadow of the truth was retained by the erring Jews, and by a marvellous dispensation of divine wisdom the truth of that same shadow was fulfilled by deluded men; because in order that the true passover might be kept, Christ was led as a sheep to the sacrificial slaughter. Hence there follows the account of the injurious treatment received by Christ at the hands of Pilate and his cohort; but this must be taken up in another discourse.

TRACTATE CXVI.

CHAPTER XIX. 1–16.

1. ON the Jews crying out that they did not wish Jesus to be released unto them at the passover, but Barabbas the robber; not the Saviour, but the murderer; not the Giver of life, but the destroyer,—"then Pilate took Jesus and scourged Him." We must believe that Pilate acted thus for no other reason than that the Jews, glutted with the injuries done to Him, might consider themselves satisfied, and desist from madly pursuing Him even unto death. With a similar intention was it that, as governor, he also permitted his cohort to do what follows, or even perhaps ordered them, although the evangelist is silent on the subject. For he tells us what the soldiers did thereafter, but not that Pilate ordered it. "And the soldiers," he says, "platted a crown of thorns, and put it on His head, and they clothed Him with a purple robe. And they came to Him and said, Hail, King of the Jews! And they smote Him with their hands." Thus were fulfilled the very things which Christ had foretold of Himself; thus were the martyrs moulded for the endurance of all that their persecutors should be pleased to inflict; thus, by concealing for a time the terror of His power, He commended to us the prior imitation of His patience; thus the kingdom which was not of this world overcame that proud world, not by the ferocity of fighting, but by the humility of suffering; and thus the grain of corn that was yet to be multiplied was sown amid the horrors of shame, that it might come to fruition amid the wonders of glory.

2. "Pilate went forth again, and saith unto them, Behold, I bring him forth, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns

and the purple robe. And he saith unto them, Behold the man!" Hence it is apparent that these things were done by the soldiers not without Pilate's knowledge, whether it was that he ordered them or only permitted them, namely, for the reason we have stated above, that His enemies might all the more willingly drink in the sight of such derisive treatment, and cease to thirst further for His blood. Jesus goes forth to them wearing the crown of thorns and the purple robe, not resplendent in kingly power, but laden with reproach; and the words are addressed to them, Behold the man! If you hate your king, spare him now when you see him sunk so low; he has been scourged, crowned with thorns, clothed with the garments of derision, jeered at with the bitterest insults, struck with the open hand; his ignominy is at the boiling point, let your ill-will sink to zero. But there is no such cooling on the part of the latter, but rather a further increase of heat and vehemence.

3. "When the chief priests, therefore, and attendants saw Him, they cried out, saying, Crucify, crucify him. Pilate saith unto them, Take ye him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by the law he ought to die, because he made himself the Son of God." Behold another and still greater ground of hatred. The former, indeed, seemed but a small matter, as that shown towards the usurpation, by an unlawful act of daring, of the royal power; and yet of neither did Jesus falsely claim possession, but each of them is truly His as both the only-begotten Son of God, and by Him appointed King upon His holy hill of Zion; and both might He now have shown to be His, were it not that in proportion to the greatness of His power He preferred to manifest the corresponding greatness of His patience.

4. "When Pilate, therefore, heard that saying, he was the more afraid; and entered again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." It is found, in comparing the narratives of all the evangelists, that this silence on the part of our Lord Jesus Christ took place more than once, both before the chief priests and before Herod, to whom, as Luke intimates, Pilate had

sent Him for a hearing, and before Pilate himself;[1] so that it was not in vain that the prophecy regarding Him had preceded, "As the lamb before its shearer was dumb, so He opened not His mouth,"[2] especially on those occasions when He answered not His questioners. For although He frequently replied to questions addressed to Him, yet because of those in regard to which He declined making any reply, the metaphor of the lamb is supplied, in order that in His silence He might be accounted not as guilty, but innocent. When, therefore, He was passing through the process of judgment, wherever He opened not His mouth it was in the character of a lamb that He did so; that is, not as one with an evil conscience who was convicted of his sins, but as one who in His meekness was sacrificed for the sins of others.

5. "Then saith Pilate unto Him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered: Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Here, you see, He replied; and yet wherever He replied not, it is not as one who is criminal or cunning, but as a lamb; that is, in simplicity and innocence He opened not His mouth. Accordingly, where He made no answer, He was silent as a sheep; where He answered, He taught as the Shepherd. Let us therefore set ourselves to learn what He said, what He taught also by the apostle, that "there is no power but of God;"[3] and that he is a greater sinner who maliciously delivereth up to the power the innocent to be slain, than the power itself, if it slay him through fear of another power that is greater still. Of such a sort, indeed, was the power which God had given to Pilate, that he should also be under the power of Cæsar. Wherefore "thou wouldest have," He says, "no power against me," that is, even the little measure thou really hast, "except" this very measure, whatever its amount, "were given thee from above." But knowing as I do its amount, for it is not so

[1] Matt. xxvi. 63, xxvii. 14; Mark xiv. 61, xv. 5; Luke xxiii. 7–9; John xix. 9.

[2] Isa. liii. 7.

[3] Rom. xiii. 1.

great as to render thee altogether independent, "therefore he that delivered me unto thee hath the greater sin." He, indeed, delivered me to thy power at the bidding of envy, whilst thou art to exercise thy power upon me through the impulse of fear. And yet not even through the impulse of fear ought one man to slay another, especially the innocent; nevertheless to do so by an officious zeal is a much greater evil than under the constraint of fear. And therefore the truth-speaking Teacher saith not, "He that delivered me to thee," he only hath sin, as if the other had none; but He saith, "hath the greater sin," letting him understand that he himself was not exempt from blame. For that of the latter is not reduced to nothing because the other is greater.

6. "Hence Pilate sought to release Him." What is to be understood by the word here used, "hence,"[1] as if he had not been seeking to do so before? Read what precedes, and thou wilt find that he had already for some time been seeking to release Jesus. By the original word,[1] therefore, we are to understand, *on this account*, that is, *for this reason*, that he might not contract sin by slaying an innocent man who had been delivered into his hands, even though his sin would be less than that of the Jews, who delivered Him to him to be put to death. "From thence,"[1] therefore, that is, for this reason, that he might not commit such a sin, "he sought" not now for the first time, but from the beginning, "to release Him."

7. "But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar." They thought to inspire Pilate with greater fear by terrifying him about Cæsar, in order that he might put Christ to death, than formerly when they said, "We have the law, and by the law he ought to die, because he made himself the Son of God." It was not their law, indeed, that impelled him through fear to the deed of murder, but rather it was his fear of the Son of God that held him back from the crime. But now he could not set Cæsar, who was the author of his own power, at nought, in the same way as the law of another nation.

[1] "Exinde;" Greek, ἐκτεύτου; literally, "therefrom."—Tr.

8. As yet, however, the evangelist proceeds to say: "But when Pilate heard these sayings, he brought Jesus forth, and sat down before the tribunal, in a place that is called the Pavement,[1] but in the Hebrew, Gabbatha. And it was the preparation[2] of the passover, and about the sixth hour." The question, at what hour the Lord was crucified, because of the testimony supplied by another evangelist, who says, "And it was the third hour, and they crucified Him,"[3] we shall consider as we can, if the Lord please, when we are come to the passage itself where His crucifixion is recorded.[4] When Pilate, therefore, had sat down before the tribunal, "he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate said unto them, Shall I crucify your king?" As yet he tries to overcome the terror with which they had inspired him about Cæsar, by seeking to break them from their purpose on the ground of the ignominy it brought on themselves, with the words, "Shall I crucify your king?" when he failed to soften them on the ground of the ignominy done to Christ; but by and by he is overcome by fear.

9. For "the chief priests answered, We have no king but Cæsar. Then delivered he Him therefore unto them to be crucified." For he would have every appearance of acting against Cæsar if, on their declaration that they had no king but Cæsar, he were wishing to impose on them another king by releasing without punishment one whom for these very attempts they had delivered unto him to be put to death. "Therefore he delivered Him unto them to be crucified." But was it, then, anything different that he had previously desired when he said, "Take ye him, and crucify him;" or even earlier still, "Take ye him, and judge him according to your law"? And why did they show so great reluctance when they said, "It is not lawful for us to put any man to death,"[5] and were in every way urgent to have Him slain not by themselves, but by the governor, and therefore refused to receive Him for the purpose of putting Him to death, if now for the

[1] "Lithostrotos."
[2] "Parasceve;" Greek, παρασκευή.
[3] Mark xv. 25.
[4] See below, Tract. CXVII. secs. 1, 2.
[5] Chap. xviii. 31.

same purpose they actually do receive Him? Or if such be not the case, why was it said, "Then delivered he Him therefore unto them to be crucified"? Or is it of any importance? Plainly it is. For it was not said, "Then delivered he Him therefore unto them" that they might crucify Him, but "that He might be crucified," that is, that He might be crucified by the judicial sentence and power of the governor. But it is for this reason that the evangelist has said that He was delivered to them, that he might show that they were implicated in the crime from which they tried to hold themselves aloof; for Pilate would have done no such thing, save to implement what he perceived to be their fixed desire. The words, however, that follow, "And they took Jesus, and led Him away," may now refer to the soldiers, the attendants of the governor. For it is more clearly stated afterwards, "When the soldiers therefore had crucified Him,"[1] although the evangelist properly does so even when he attributes the whole to the Jews, for they it was that received what they had with the utmost greediness demanded, and they it was that did all that they compelled to be done. But the events that follow must be made the subject of consideration in another discourse.

[1] Chap. xix. 23.

TRACTATE CXVII.

Chapter XIX. 17–22.

1. ON Pilate's judgment and condemnation before the tribunal, they took the Lord Jesus Christ, about the sixth hour, and led Him away. "And He, bearing His cross, went forth into the place that is called Calvary, but in Hebrew, Golgotha; where they crucified Him." What else, then, is the meaning of the evangelist Mark saying, "And it was the third hour, and they crucified Him,"[1] but this, that the Lord was crucified at the third hour by the tongues of the Jews, at the sixth hour by the hands of the soldiers? That we may understand that the fifth hour was now completed, and there was some beginning made of the sixth, when Pilate took his seat before the tribunal, which is expressed by John as "about[2] the sixth hour;" and when He was led forth, and nailed to the tree with the two robbers, and the events recorded were enacted beside His cross, the completion of the sixth hour was fully reached, being the hour from which, on to the ninth, the sun was obscured, and the darkness took place, we have it jointly attested on the authority of the three evangelists, Matthew, Mark, and Luke.[3] But as the Jews attempted to transfer the crime of slaying Christ from themselves to the Romans, that is to say, to Pilate and his soldiers, therefore Mark suppresses the hour at which Christ was crucified by the soldiers, and which then began to enter upon the sixth, and remembers rather to give an express place to the third hour, at which they are understood to have cried out before Pilate, "Crucify, crucify him" (verse 6), that it not only may be seen that the former crucified Jesus, namely, the soldiers who hung Him on the tree at the sixth hour, but

[1] Mark xv. 25. [2] "Quasi."
[3] Matt. xvii. 45; Mark xv. 43; and Luke xxiii. 44.

the Jews also, who at the third hour cried out to have Him crucified.

2. There is also another solution of this question, that we should not here understand the sixth hour of the day, because John says not, And it was about the sixth hour of the day, or about the sixth hour, but says, "And it was the *parasceve* of the passover, about the sixth hour" (ver. 14). And *parasceve* is in Latin *præparatio* (preparation); but the Jews are fonder of using the Greek words in observances of this sort, even those of them who speak Latin rather than Greek. It was therefore the preparation of the passover. But "our passover, Christ," as the apostle says, "has been sacrificed;"[1] and if we reckon the preparation of this passover from the ninth hour of the night (for then the chief priests seem to have given their verdict for the sacrifice of the Lord, when they said, "He is guilty of death,"[2] and when the hearing of His case was still proceeding in the high priest's house: whence there is a kind of harmony in understanding that therewith began the preparation of the true passover, whose shadow was the passover of the Jews, that is, of the sacrificing of Christ, when the priests gave their sentence that He was to be sacrificed), certainly from that hour of the night, which is conjectured to have been then the ninth, on to the third hour of the day, when the evangelist Mark testifies that Christ was crucified, there are six hours, three of the night, and three of the day. Hence in the case of this *parasceve* of the passover, that is, the preparation of the sacrifice of Christ, which began with the ninth hour of the night, it was about the sixth hour; that is to say, the fifth hour was completed, and the sixth had already begun to run, when Pilate ascended the tribunal: for that same preparation, which had begun with the ninth hour of the night, still continued till the sacrifice of Christ, which was the event in course of preparation, was completed, which took place at the third hour, according to Mark, not of the preparation, but of the day; while it was also the sixth hour, not of the day, but of the preparation, by reckoning, of course, six hours from the ninth hour of the night to the third of the day. Of these two solutions of this

[1] 1 Cor. v. 7. [2] Matt. xxvi. 66.

difficult question let each choose the one that pleases him. But one will judge better what to choose who reads the very elaborate discussions on "The Harmony of the Evangelists."[1] And if other solutions of it can also be found, the stability of gospel truth will have a more cumulative defence against the calumnies of unbelieving and profane vanity. And now, after these brief discussions, let us return to the narrative of the evangelist John.

3. "And they took Jesus," he says, "and led Him away; and He, bearing His cross, went forth unto the place that is called Calvary, in the Hebrew, Golgotha; where they crucified Him." Jesus, therefore, went to the place where He was to be crucified, bearing His cross. A grand spectacle! but if it be impiety that is the onlooker, a grand laughing-stock; if piety, a grand mystery: if impiety be the onlooker, a grand demonstration of ignominy; if piety, a grand bulwark of faith: if it is impiety that looketh on, it laughs at the King bearing, in place of His kingly rod, the tree of His punishment; if it is piety, it sees the King bearing the tree for His own crucifixion, which He was yet to affix even on the foreheads of kings, exposed to the contemptuous glances of the impious in connection with that wherein the hearts of saints were thereafter to glory. For to Paul, who was yet to say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ,"[2] He was commending that same cross of His by carrying it on His own shoulders, and bearing the candelabrum of that light that was yet to burn, and not to be placed under a bushel.[3] "Bearing," therefore, "His cross, He went forth into the place that is called Calvary, in the Hebrew, Golgotha; where they crucified Him, and two others with Him, on either side one, and Jesus in the midst." These two, as we have learned in the narrative of the other evangelists, were thieves with whom He was crucified, and between whom He was fixed,[4] whereof the prophecy sent before had declared, "And He was numbered among the transgressors."[5]

4. "And Pilate wrote a title also, and put it on the cross,

[1] *On the Harmony of the Evangelists*, Book iii. chap. xiii. secs. 40–50.
[2] Gal. vi. 14.
[3] Matt. v. 15.
[4] Matt. xxvii. 38; Mark xv. 27; and Luke xxiii. 33.
[5] Isa. liii. 12.

and the writing was, Jesus of Nazareth, the King of the Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, Greek, and Latin, The King of the Jews." For these three languages were conspicuous in that place beyond all others: the Hebrew on account of the Jews, who gloried in the law of God; the Greek, because of the wise men among the Gentiles; and the Latin, on account of the Romans, who at that very time were exercising sovereign power over many and almost all countries.

5. "Then said the chief priests of the Jews unto Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written." Oh the ineffable power of the working of God, even in the hearts of the ignorant! Was there not some hidden voice that sounded through Pilate's inner man with a kind, if one may so say, of loud-toned silence, the words that had been prophesied so long before in the very letter of the Psalms, "Corrupt not the inscription of the title"?[1] Here, then, you see, he corrupted it not; what he has written he has written. But the high priests, who wished it to be corrupted, what did they say? "Write not, The King of the Jews; but that he said, I am King of the Jews." What is it, madmen, that you say? Why do you oppose the doing of that which you are utterly unable to alter? Will it by any such means become the less true that Jesus said, "I am King of the Jews"? If that cannot be tampered with which Pilate has written, can that be tampered with which the truth has uttered? But is Christ king only of the Jews, or of the Gentiles also? Yes, of the Gentiles also. For when He said in prophecy, "I am set king by Him upon His holy hill of Zion, declaring the decree of the Lord," that no one might say, because of the hill of Zion, that He was set king over the Jews alone, He immediately added, "The Lord said unto me, Thou art my Son; this day have I begotten Thee. Ask of me, and I will give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession."[2] Whence He Himself, speaking now with

[1] Ps. lvii., lviii. [2] Ps. ii. 6-8.

His own lips among the Jews, said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one Shepherd."[1] Why then would we have some great mystery[2] to be understood in this superscription, wherein it was written, "King of the Jews," if Christ is king also of the Gentiles? For this reason, because it was the wild olive tree that was made partaker of the fatness of the olive tree, and not the olive tree that was made partaker of the bitterness of the wild olive tree.[3] For inasmuch as the title, "King of the Jews," was truthfully written regarding Christ, who are they that are to be understood as the Jews but the seed of Abraham, the children of the promise, who are also the children of God? For "they," saith the apostle, "who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."[4] And the Gentiles were those to whom he said, "But if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."[5] Christ therefore is king of the Jews, but of those who are Jews by the circumcision of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God;[6] who belong to the Jerusalem that is free, our eternal mother in heaven, the spiritual Sarah, who casteth out the bond-maid and her children from the house of liberty.[7] And therefore what Pilate wrote he wrote, because what the Lord said He said.

[1] Chap. x. 16. [2] "Sacramentum." [3] Rom. xi. 17. [4] Rom. ix. 7, 8
[5] Gal. iii. 29. [6] Rom. ii. 29. [7] Gal. iv. 22-31.

TRACTATE CXVIII.

Chapter XIX. 23, 24.

1. THE things that were done beside the Lord's cross, when at length He was now crucified, we would take up, in dependence on His help, in the present discourse. "Then the soldiers, when they had crucified Him, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." It was done as the Jews wished; not that it was they themselves, but the soldiers who obeyed Pilate, who himself acted as judge, that crucified Jesus: and yet if we reflect on their wills, their plots, their endeavours, their delivering up, and, lastly, on their extorting clamours, it was the Jews certainly, more than any else, who crucified Jesus.

2. But we must not speak in a mere cursory way of the partition and dividing by lot of His garments. For although all the four evangelists make mention thereof, yet the others do so more briefly than John: and their notice of it is obscure, while his is in the plainest manner possible. For Matthew says, "And after they crucified Him, they parted His garments, casting lots."[1] Mark: "And they crucified Him, and parted His garments, casting lots upon them, what every man should take."[2] Luke: "And they parted His raiment, and cast lots."[3] But John has told us also how many parts they made of His garments, namely, four, that they might take one part apiece. From which it is apparent that there were four soldiers, who obeyed the governor's orders in cruci-

[1] Matt. xxvii. 35. [2] Mark xv. 24. [3] Luke xxiii. 34.

fying Him. For he plainly says: "Then the soldiers, when they had crucified Him, took His garments, and made four parts, to every soldier a part; and likewise the coat," where there is understood, *they took:* so that the meaning is, they took His garments, and made four parts, to every soldier a part; and they took also His coat. And he so spake, that we might see that there was no lot cast on His other garments; but His coat, which they took along with the others, they did not similarly divide. For in regard to it he proceeds to explain, "Now the coat was without seam, woven from the top throughout." And then telling us why they cast lots on it, he says, "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." Hence it is clear that in the case of the other garments they had equal parts, so that there was no need to cast lots: but that as regards this one, they could not have had a part each without rending it, and thereby possessing themselves only of useless fragments of it; to prevent which, they preferred letting it come to one of them by lot. The account given by this evangelist is also in harmony with the testimony of prophecy, which he likewise immediately subjoins, saying, "That the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots." For He says not, they cast lots, but "they parted:" nor does He say, casting lots they parted; but while making no mention whatever of the lot in regard to the rest of the garments, He afterwards said, "and for my vesture they did cast lots," in reference solely to the coat that remained. On which I shall speak as He Himself enables me, after I have first refuted the calumny, which may possibly arise, as if the evangelists disagreed with one another, by showing that the words of none of the others are inconsistent with the narrative of John.

3. For Matthew, in saying, "They parted His garments, casting lots," wished it to be understood, that in the whole affair of parting the garments, the coat was also included, on which they cast lots; for in course of parting all the garments, of which it also was one, on it alone they cast lots. To the same purpose also are the words of Luke:

"Parting His garments, they cast lots;" for in the process of parting they came to the coat, whereon the lot was cast, that the entire parting of His garments among them might be completed. And what difference is there whether it is said, "Parting they cast lots," according to Luke; or, "They parted, casting the lot," according to Matthew: unless it be that Luke, in saying "lots," used the plural for the singular number,—a form of speech that is not unusual in the Holy Scriptures, although some copies are found to have "lot,"[1] and not "lots"? Mark, therefore, is the only one who seems to have introduced any kind of difficulty; for in saying, "Casting the lot upon them, what every man should take," his words seem to imply, as if the lot was cast on all the garments, and not on the coat alone. But here also brevity is the cause of the obscurity; for the words, "Casting the lot upon them," are as if it were said, Casting the lot when they were in the process of division; which was also the case. For the partition of all His garments would not have been complete, had it not been declared by lot which of them also should get possession of the coat, so as thereby to bring any contention on the part of the dividers to an end, or rather prevent any such from arising. In saying, therefore, "What every man should take," so far as that has to do with the lot, we must not take it as referring to all the garments that were divided; for the lot was cast, who should take the coat: whereof having omitted to describe the particular form, and how, in the equal division that was made of the parts, it remained by itself, in order, without being rent, to be awarded by lot, he therefore made use of the expression, "what every man should take," in other words, who it was that should take it: as if the whole were thus expressed, They parted His garments, casting the lot upon them, who should take the coat, which had remained over in addition to their equal shares of the rest.

4. Some one, perhaps, may inquire what is signified by the division that was made of His garments into so many parts, and of the casting of lots for the coat. The raiment of the Lord Jesus Christ parted into four, symbolized His

[1] As it now is in the Greek [*Textus receptus*], κλῆρον.—MIGNE.

quadripartite Church, as spread abroad over the whole world, which consists of four quarters, and equally, that is to say, harmoniously, distributed over all these quarters. On which account He elsewhere says, that He will send His angels to gather His elect from the four winds:[1] and what is that, but from the four quarters of the world, east, west, north, and south? But the coat, on which lots were cast, signifies the unity of all the parts, which is contained in the bond of charity. And when the apostle is about to speak of charity, he says, "I show you a more excellent way;"[2] and in another place, "To know also the love of Christ, which far excelleth knowledge;"[3] and still further elsewhere, "And above all these things charity, which is the bond of perfectness."[4] If, then, charity both has a more excellent way, and far excelleth knowledge, and is enjoined above all things, it is with great propriety that the garment, by which it is signified, is represented as woven from the top.[5] And it was without seam, that its sewing might never be separated; and came into the possession of one man, because He gathereth all into one. Just as in the case of the apostles, who formed the exact number of twelve, in other words, were divisible into four parts of three each, when the question was put to all of them, Peter was the only one that answered, "Thou art the Christ, the Son of the living God;" and to whom it was said, "I will give unto thee the keys of the kingdom of heaven,"[6] as if he alone received the power of binding and loosing: seeing, then, that one so spake in behalf of all, and received the latter along with all, as if personifying the unity itself; therefore one stands for all, because there is unity in all. Whence also, after here saying, "woven from the top," he added, "throughout."[7] And this also, if referred to its meaning, implies that no one is excluded from a share thereof, who is discovered to belong to the whole: from which whole, as the Greek language indicates, the Church derives her name of Catholic. And by the casting of lots, what else is commended but the grace of God? For in this way in the person of one it reached to all, since the lot satisfied them all, because the

[1] Matt. xxiv. 31. [2] 1 Cor. xii. 31. [3] Eph. iii. 19. [4] Col. iii. 14.
[5] "Desuper." [6] Matt. xvi. 15, 16, 19. [7] "Pertotum."

grace of God also in its unity reacheth unto all; and when the lot is cast, the award is decided, not by the merits of each individual, but by the secret judgment of God.

5. And yet let no one say that such things had no good signification because they were done by the bad, that is to say, not by those who followed Christ, but by those who persecuted Him. For what could we have to say of the cross itself, which every one knows was in like manner made and fastened to Christ by enemies and sinners? And yet it is to it we may rightly understand the words of the apostle to be applicable, "what is the breadth, and the length, and the height, and the depth."[1] For its breadth lies in the transverse beam, on which the hands of the Crucified are extended; and signifies good works in all the breadth of love: its length extends from the transverse beam to the ground, and is that whereto the back and feet are affixed; and signifies perseverance through the whole length of time to the end: its height is in the summit, which rises upwards above the transverse beam; and signifies the supernal goal, to which all works have reference, since all things that are done well and perseveringly, in respect of their breadth and length, are to be done also with due regard to the exalted character of the divine rewards: its depth is found in the part that is fixed into the ground; for there it is both concealed and invisible, and yet from thence spring up all those parts that are outstanding and evident to the senses; just as all that is good in us proceeds from the depths of the grace of God, which is beyond the reach of human comprehension and judgment. But even though the cross of Christ signified no more than what was said by the apostle, "And they who are Jesus Christ's have crucified the flesh with the passions and lusts,"[2] how great a good it is! And yet it does not this, unless the good spirit be lusting against the flesh, seeing that it was the opposing, or, in other words, the evil spirit that constructed the cross of Christ. And lastly, as every one knows, what else is the sign of Christ but the cross of Christ? For unless that sign be applied, whether it be to the foreheads of believers, or to the very water out of which they are regenerated, or to

[1] Eph. iii. 18. [2] Gal. v. 24.

the oil with which they receive the anointing chrism, or to the sacrifice that nourishes them, none of them is properly administered. How then can it be that no good is signified by that which is done by the wicked, when by the cross of Christ, which the wicked made, every good thing is sealed to us in the celebration of His sacraments? But here we stop; and what follows we shall consider at another time in the course of dissertation, as God shall grant us assistance.

TRACTATE CXIX.

CHAPTER XIX. 24–30.

1. THE Lord being now crucified, and the parting of His garments having also been completed by the casting of the lot, let us look at what the evangelist John thereafter relates. "And these things," he says, "the soldiers did. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary [the wife] of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." This, without a doubt, was the hour whereof Jesus, when about to turn the water into wine, had said to His mother, "Woman, what have I to do with thee? mine hour is not yet come."[1] This hour, therefore, He had foretold, which at that time had not yet arrived, when it should be His to acknowledge her at the point of death, and with reference to which He had been born as a mortal man. At that time, therefore, when about to engage in divine acts, He repelled, as one unknown, her who was the mother, not of His divinity, but of His [human] infirmity; but now, when in the midst of human sufferings, He commended with human affection [the mother] by whom He had become man. For then, He who had created Mary became known in His power; but now, that which Mary had brought forth was hanging on the cross.[2]

2. A passage, therefore, of a moral character is here inserted. The good Teacher does what He thereby reminds us ought to be done, and by His own example instructed His disciples that care for their parents ought to be a matter of

[1] Chap. ii. 4. [2] See Tract. VIII.

concern to pious children: as if that tree to which the members of the dying One were affixed were the very chair of office from which the Master was imparting instruction. From this wholesome doctrine it was that the Apostle Paul had learned what he taught in turn, when he said, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."[1] And what are so much home concerns to any one, as parents to children, or children to parents? Of this most wholesome precept, therefore, the very Master of the saints set the example from Himself, when, not as God for the handmaid whom He had created and governed, but as a man for the mother, of whom He had been created, and whom He was now leaving behind, He provided in some measure another son in place of Himself. And why He did so, He indicates in the words that follow: for the evangelist says, "And from that hour the disciple took her unto his own," speaking of himself. In this way, indeed, he usually refers to himself as the disciple whom Jesus loved: who certainly loved them all, but him beyond the others, and with a closer familiarity, so that He even made him lean upon His bosom at supper;[2] in order, I believe, in this way to commend the more highly the divine excellence of this very gospel, which He was thereafter to preach through his instrumentality.

3. But what was this "his own," unto which John took the mother of the Lord? For he was not outside the circle of those who said unto Him, "Lo, we have left all, and followed Thee." No, but on that same occasion he had also heard the words, Every one that hath forsaken these things for my sake, shall receive an hundred times as much in this world.[3] That disciple, therefore, had an hundredfold more than he had cast away, whereunto to receive the mother of Him who had graciously bestowed it all. But it was in that society that the blessed John had received an hundredfold, where no one called anything his own, but they had all things in common; even as it is recorded in the Acts of the Apostles. For the apostles were as if having nothing, and yet possessing all things.[4] How was it, then, that the disciple and servant

[1] 1 Tim. v. 8. [2] Chap. xiii. 23. [3] Matt. xix. 27, 29. [4] 2 Cor. vi. 10.

received unto his own the mother of his Lord and Master, where no one called anything his own? Or, seeing we read a little further on in the same book, "For as many as were possessors of lands or houses sold them, and brought the prices of them, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need,"[1] are we not to understand that such distribution was made to this disciple of what was needful, that there was also added to it the portion of the blessed Mary, as if she were his mother; and ought we not the rather so to take the words, "From that hour the disciple took her unto his own," that everything necessary for her was entrusted to his care? He received her, therefore, not unto his own lands, for he had none of his own; but to his own dutiful services, the discharge of which, by a special dispensation, was entrusted to himself.

4. He then adds: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and fixed it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost." Who has the power of so adjusting what he does, as this Man had of arranging all that He suffered? But this Man was the Mediator between God and men; the Man of whom we read in prophecy, He is man also, and who shall acknowledge Him? for the men who did such things acknowledged not this Man as God. For He who was manifest as man, was hid as God: He who was manifest suffered all these things, and He Himself also, who was hid, arranged them all. He saw, therefore, that all was accomplished that required to be done before He received the vinegar, and gave up the ghost; and that this also might be accomplished which the scripture had foretold, "And in my thirst they gave me vinegar to drink,"[2] He said, "I thirst:" as if it were, One thing still you have failed to do, give me what you are. For the Jews were themselves the vinegar, degenerated as they were from the wine of the

[1] Acts iv. 32–35. [2] Ps. lxix. 21.

patriarchs and prophets; and filled like a full vessel with the wickedness of this world, with hearts like a sponge, deceitful in the formation of its cavernous and tortuous recesses. But the hyssop, whereon they placed the sponge filled with vinegar, being a lowly herb, and purging the heart, we fitly take for the humility of Christ Himself; which they thus enclosed, and imagined they had completely ensnared. Hence we have it said in the psalm, "Thou shalt purge me with hyssop, and I shall be cleansed."[1] For it is by Christ's humility that we are cleansed; because, had He not humbled Himself, and become obedient unto the death of the cross,[2] His blood certainly would not have been shed for the remission of sins, or, in other words, for our cleansing.

5. Nor need we be disturbed with the question, how the sponge could be applied to His mouth when He was lifted up from the earth on the cross. For as we read in the other evangelists, what is omitted by this one, it was fixed on a reed,[3] so that such drink as was contained in the sponge might be raised to the highest part of the cross. By the reed, however, the scripture was signified, which was fulfilled by this very act. For as a tongue is called either Greek or Latin, or any other, significant of the sound, which is uttered by the tongue; so the reed may give its name to the letter which is written with a reed. We most usually, however, call those tongues that express the sounds of the human voice: while in calling scripture a reed, the very rareness of the thing only enhances the mystical nature of that which it symbolizes. A wicked people did such things, a compassionate Christ suffered them. They who did them, knew not what they did; but He who suffered, not only knew what was done, and why it was so, but also wrought what was good through those who were doing what was evil.

6. "When Jesus therefore had received the vinegar, He said, It is finished." What, but all that prophecy had foretold so long before? And then, because nothing now remained that still required to be done before He died, as if He, who had power to lay down His life and to take it up again,[4] had

[1] Ps. li. 7.
[2] Phil. ii. 8.
[3] Matt. xxvii. 48, and Mark xv. 36.
[4] Chap. x. 18.

at length completed all for whose completion He was waiting, "He bowed His head, and gave up the ghost." Who can thus sleep when he pleases, as Jesus died when He pleased? Who is there that thus puts off his garment when he pleases, as He put off His flesh at His pleasure? Who is there that thus departs[1] when he pleases, as He departed this life[1] at His pleasure? How great the power, to be hoped for or dreaded, that must be His as judge, if such was the power He exhibited as a dying man!

[1] "Abit . . . obiit."

TRACTATE CXX.

CHAPTER XIX. 31–42, and XX. 1–9.

1. AFTER that the Lord Jesus had accomplished all that He foreknew required accomplishment before His death, and had, when it pleased Himself, given up the ghost, what followed thereafter, as related by the evangelist, let us now consider. "The Jews therefore," he says, "because it was the preparation (*parasceve*), that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away." Not that their legs might be taken away, but the persons themselves whose legs were broken for the purpose of effecting their death, and permitting them to be detached from the tree, lest their continuing to hang on the crosses should defile the great festal day by the horrible spectacle of their day-long torments.

2. "Then came the soldiers, and brake the legs of the first, and of the other who was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear laid open[1] His side, and forthwith came thereout blood and water." A suggestive[1] word was made use of by the evangelist, in not saying pierced, or wounded His side, or anything else, but "opened;"[2] that thereby, in a sense, the gate of life might be thrown open, from whence have flowed forth the sacraments of the Church, without which there is no entrance to the life which is the true life. That blood was shed for the remission of sins; that water it is that makes up the health-giving cup, and supplies at once the laver of baptism and water for drinking. This was announced beforehand, when Noah was com-

[1] "Vigilans." [2] "Aperuit."

manded to make a door in the side of the ark,[1] whereby the animals might enter which were not destined to perish in the flood, and by which the Church was prefigured. Because of this, the first woman was formed from the side of the man when asleep,[2] and was called Life, and the mother of all living.[3] Truly it pointed to a great good, prior to the great evil of the transgression (in the guise of one thus lying asleep).[4] This second Adam bowed His head and fell asleep on the cross, that a spouse might be formed for Him from that which flowed from the sleeper's side. O death, whereby the dead are raised anew to life! What can be purer than such blood? What more health-giving than such a wound?

3. "And he that saw it," he says, "bare record, and his record is true; and he knoweth that he saith true, that ye also might believe." He said not, That ye also might know, but "that ye might believe;" for he knoweth who hath seen, that he who hath not seen might believe his testimony. And believing belongs more to the nature of faith than seeing. For what else is meant by believing than giving to faith a suitable reception? "For these things were done," he adds, "that the scripture should be fulfilled, A bone of Him ye shall not break. And again, another scripture saith, They shall look on Him whom they pierced." He has furnished two testimonies from the Scriptures for each of the things which he has recorded as having been done. For to the words, "But when they came to Jesus, and saw that He was dead already, they brake not His legs," belongeth the testimony, "A bone of Him ye shall not break:" an injunction which was laid upon those who were commanded to celebrate the passover by the sacrifice of a sheep in the old law, which went before as a shadow of the passion of Christ. Whence "our passover has been offered, even Christ,"[5] of whom the prophet Isaiah also had predicted, "He shall be led as a lamb to the slaughter."[6] In like manner to the words which he subjoined, "But one of the soldiers laid open His side with a spear," belongeth the other testimony, "They shall look on Him whom they pierced;"

[1] Gen. vi. 16. [2] Gen. ii. 22. [3] Gen. iii. 20.
[4] This last clause is found only in three of the Augustinian MSS.
[5] 1 Cor. v. 7. [6] Isa. liii. 7.

where Christ is promised in the very flesh wherein He was afterwards to come to be crucified.

4. "And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, who came to Jesus by night at first, bringing a mixture of myrrh and aloes, about an hundred pound weight." We are not to explain the meaning by saying, "first bringing a mixture of myrrh," but by attaching the word "first" to the preceding clause. For Nicodemus had at first come to Jesus by night, as recorded by this same John in the earlier portions of his Gospel.[1] By the statement given us here, therefore, we are to understand that Nicodemus came to Jesus, not then only, but then for the first time; and that he was a regular comer afterwards, in order by hearing to become a disciple; which is certified, now-a-days at least, to almost all nations in the revelation of the body of the most blessed Stephen.[2] "Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." The evangelist, I think, was not without a purpose in so framing his words, "as the manner of the Jews is to bury;" for in this way, unless I am mistaken, he has admonished us that, in duties of this kind, which are observed to the dead, the customs of every nation ought to be preserved.

5. "Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid." As in the womb of the Virgin Mary no one was conceived before Him, and no one after Him, so in this sepulchre there was no one buried before Him, and no one after Him. "There laid they Jesus therefore, because of the Jews' preparation; for the sepulchre was nigh at hand." He would have us to understand that the burial was hurried, lest the evening should overtake them; when it was no longer permitted to do any such thing, because of the preparation, which the

[1] Chap. iii. 1, 2.

[2] This revelation, whereby the body of Nicodemus was discovered, is referred to the close of the year 415, by those who trust in the authority of the Presbyter Lucian, in a small book written on the subject.—MIGNE.

Jews among us are more in the habit of calling in Latin, "cœna pura" (the pure meal).

6. "And on the first of the week came Mary Magdalene early, when it was yet dark, unto the sepulchre, and saw the stone taken away from the sepulchre." The first of the week[1] is what Christian practice now calls the Lord's day, because of the resurrection of the Lord.[2] "She ran, therefore, and came to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, They have taken the Lord out of the sepulchre, and we know not where they have laid Him." Some of the Greek codices have, "They have taken my Lord," which may likely enough have been said by the stronger than ordinary affection of love and handmaid relationship; but we have not found it in the several codices to which we have had access.

7. "Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and that other disciple did outrun Peter, and came first to the sepulchre." The repetition here is worthy of notice and of commendation for the way in which a return is made to what had previously been omitted, and yet is added just as if it followed in due order. For after having already said, "they came to the sepulchre," he goes back to tell us how they came, and says, "so they ran both together," etc. Where he shows that, by outrunning his companion, there came first to the sepulchre that other disciple, by whom he means himself, while he relates all[3] as if speaking of another.

8. "And he stooping down," he says, "saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and saw the linen clothes lying, and the napkin, which had been about His head, not lying with the linen clothes, but folded up in one place by itself." Do we suppose these things have no meaning? I can suppose no such thing. But we hasten on to other points, on

[1] "Una Sabbati."

[2] Augustine here adds, "quem Matthæus solus in Evangelistis *primam* Sabbati nominavit" (Matt. xxviii. 1), contrasting *primam* with *una*.

[3] Some editions here insert into the text, "More sanctæ Scripturæ," *after the manner of Holy Scripture*. Others enclose it within brackets.—MIGNE.

which we are compelled to linger by the need there is for investigation, or some other kind of obscurity. For in such things as are self-manifest, the inquiry into the meaning even of individual details is, indeed, a subject of holy delight, but only for those who have leisure, which is not the case with us.

9. "Then went in also that other disciple who had come first to the sepulchre." He came first, and entered last. This also of a certainty is not without a meaning, but I am without the leisure needful for its explanation. "And he saw, and believed." Here some, by not giving due attention, suppose that John believed that Jesus had risen again; but there is no indication of this from the words that follow. For what does he mean by immediately adding, "For as yet they knew not the scripture, that He must rise again from the dead"? He could not then have believed that He had risen again, when he did not know that it behoved Him to rise again. What then did he see? what was it that he believed? What but this, that he saw the sepulchre empty, and believed what the woman had said, that He had been taken away from the tomb? "For as yet they knew not the scripture, that He must rise again from the dead." Thus also when they heard of it from the Lord Himself, although it was uttered in the plainest terms, yet from their custom of hearing Him speaking by parables, they did not understand, and believed that something else was His meaning. But we shall put off what follows till another discourse.

TRACTATE CXXI

CHAPTER XX. 10-29.

1. MARY MAGDALENE had brought the news to His disciples, Peter and John, that the Lord was taken away from the sepulchre; and they, when they came thither, found only the linen clothes wherewith the body had been shrouded; and what else could they believe but what she had told them, and what she had herself also believed? "Then the disciples went away again unto their own" (home); that is to say, where they were dwelling, and from which they had run to the sepulchre. "But Mary stood without at the sepulchre weeping." For while the men returned, the weaker sex was fastened to the place by a stronger affection. And the eyes, which had sought the Lord and had not found Him, had now nothing else to do but weep, deeper in their sorrow that He had been taken away from the sepulchre than that He had been slain on the tree; seeing that in the case even of such a Master, when His living presence was withdrawn from their eyes, His remembrance also had ceased to remain. Such grief, therefore, now kept the woman at the sepulchre. "And as she wept, she stooped down, and looked into the sepulchre." Why she did so I know not. For she was not ignorant that He whom she sought was no longer there, since she had herself also carried word to the disciples that He had been taken from thence; while they, too, had come to the sepulchre, and had sought the Lord's body, not merely by looking, but also by entering, and had not found it. What then does it mean, that, as she wept, she stooped down, and looked again into the sepulchre? Was it that her grief was so excessive that she hardly thought she could believe either their eyes or her own? Or was it rather by some divine impulse that her mind led her to look within? For look she did, "and saw two angels in

white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." Why is it that one was sitting at the head, and the other at the feet? Was it, since those who in Greek are called angels are in Latin nuntii [in English, newsbearers], that in this way they signified that the gospel of Christ was to be preached from head to foot, from the beginning even to the end? "They say to her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him." The angels forbade her tears: for by such a position what else did they announce, but that which in some way or other was a future joy? For they put the question, "Why weepest thou?" as if they had said, Weep not. But she, supposing they had put the question from ignorance, unfolded the cause of her tears. "Because," she said, "they have taken away my Lord:" calling her Lord's inanimate body her Lord, meaning a part for the whole; just as all of us acknowledge that Jesus Christ, the only Son of God, our Lord, who of course is at once both the Word and soul and flesh, was nevertheless crucified and buried, while it was only His flesh that was laid in the sepulchre. "And I know not," she added, "where they have laid Him." This was the greater cause of sorrow, because she knew not where to go to mitigate her grief. But the hour had now come when the joy, in some measure announced by the angels, who forbade her tears, was to succeed the weeping.

2. Lastly, "when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, If thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master." Let no one speak ill of the woman because she called the gardener, Sir (domine), and Jesus, Master. For there she was asking, here she was recognising; there she was showing respect to a person of whom she was asking a favour, here she was recalling the Teacher of whom she was learning to discern things human and divine.

She called one lord (sir), whose handmaid she was not, in order by him to get at the Lord to whom she belonged. In one sense, therefore, she used the word Lord when she said, "They have taken away my Lord; and in another, when she said, Sir (Lord), if thou hast borne Him hence." For the prophet also called those lords who were mere men, but in a different sense from Him of whom it is written, "The Lord is His name."[1] But how was it that this woman, who had already turned herself back to see Jesus, when she supposed Him to be the gardener, and was actually talking with Him, is said to have again turned herself, in order to say unto Him "Rabboni," but just because, when she then turned herself in body, she supposed Him to be what He was not, while now, when turned in heart, she recognised Him to be what He was?

3. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; to my God, and your God." There are points in these words which we must examine with brevity indeed, but with somewhat more than ordinary attention. For Jesus was giving a lesson in faith to the woman, who had recognised Him as her Master, and called Him so in her reply; and this gardener was sowing in her heart, as in His own garden, the grain of mustard seed. What then is meant by "Touch me not"? And just as if the reason of such a prohibition would be sought, He added, "for I am not yet ascended to my Father." What does this mean? If, while standing on earth, He is not to be touched, how could He be touched by men when sitting in heaven? For certainly, before He ascended, He presented Himself to the touch of the disciples, when He said, as testified by the evangelist Luke, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have;"[2] or when He said to Thomas the disciple, "Reach hither thy finger, and behold my hands; and put forth thy hand, and thrust it into my side." And who could be so absurd as to affirm that He was willing indeed to be touched by the disciples before He ascended to the Father, but refused it in the case of women till after His ascension? But no one, even had any the will, was to be allowed to run

[1] Ps. lxviii. 4. [2] Luke xxiv. 39.

into such folly. For we read that women also, after His resurrection and before His ascension to the Father, touched Jesus, among whom was Mary Magdalene herself; for it is related by Matthew that Jesus met them, and said, "All hail. And they approached, and held Him by the feet, and worshipped Him."[1] This was passed over by John, but declared as the truth by Matthew. It remains, therefore, that some sacred mystery must lie concealed in these words; and whether we discover it or utterly fail to do so, yet we ought to be in no doubt as to its actual existence. Accordingly, either the words, "Touch me not, for I am not yet ascended to my Father," had this meaning, that by this woman the Church of the Gentiles was symbolized, which did not believe on Christ till He had actually ascended to the Father, or that in this way Christ wished Himself to be believed on; in other words, to be touched spiritually, that He and the Father are one. For He has in a manner ascended to the Father, to the inward perception of him who has made such progress in the knowledge of Christ that he acknowledges Him as equal with the Father: in any other way He is not rightly touched, that is to say, in any other way He is not rightly believed on. But Mary might have still so believed as to account Him unequal with the Father, and this certainly is forbidden her by the words, "Touch me not;" that is, Believe not thus on me according to thy present notions; let not your thoughts stretch outwards to what I have been made in thy behalf, without passing beyond to that whereby thou hast thyself been made. For how could it be otherwise than carnally that she still believed on Him whom she was weeping over as a man? "For I am not yet ascended," He says, "to my Father:" there shalt thou touch me, when thou believest me to be God, in no wise unequal with the Father. "But go to my brethren, and say unto them, I ascend unto my Father, and your Father." He saith not, Our Father: in one sense, therefore, is He mine, in another sense, yours; by nature mine, by grace yours. "And my God, and your God." Nor did He say here, Our God: here, therefore, also is He in one sense mine, in another sense

[1] Matt. xxviii. 9.

yours: my God, under whom I also am as man; your God, between whom and you I am mediator.

4. "Mary Magdalene came and told the disciples, I have seen the Lord, and He hath spoken these things unto me. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side." For nails had pierced His hands, a spear had laid open His side: and there the marks of the wounds are preserved for healing the hearts of the doubting. But the shutting of doors presented no obstacle to the matter of His body, wherein Godhead resided. He indeed could enter without their being opened, by whose birth the virginity of His mother remained inviolate. "Then were the disciples glad when they saw the Lord. Then said He unto them again, Peace be unto you." Reiteration is confirmation; for He Himself gives by the prophet a promised peace upon peace.[1] "As the Father hath sent me," He adds, "even so send I you." We know the Son to be equal to the Father; but here we recognise the words of the Mediator. For He exhibits Himself as occupying a middle position when He says, He me, and I you. "And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost." By breathing on them He signified that the Holy Spirit was the Spirit, not of the Father alone, but likewise His own. "Whose soever sins," He continues, "ye remit, they are remitted unto them; and whose soever ye retain, they are retained." The Church's love, which is shed abroad in our hearts by the Holy Spirit, discharges the sins of all who are partakers with itself, but retains the sins of those who have no participation therein. Therefore it is, that after saying "Receive ye the Holy Ghost," He straightway added this regarding the remission and retention of sins.

5. "But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of

[1] Isa. xxvi. 3, *margin*.

the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto Him, My Lord and my God." He saw and touched the man, and acknowledged the God whom he neither saw nor touched; but by the means of what he saw and touched, he now put far away from him every doubt, and believed the other. "Jesus saith unto him, Because thou hast seen me, thou hast believed." He saith not, Thou hast touched me, but, "Thou hast seen me," because sight is a kind of general sense. For sight is also habitually named in connection with the other four senses: as when we say, Listen, and see how well it sounds; smell it, and see how well it smells; taste it, and see how well it savours; touch it, and see how hot it is. Everywhere has the word, *See*, made itself heard, although sight, properly speaking, is allowed to belong only to the eyes. Hence here also the Lord Himself says, "Reach hither thy finger, and behold my hands:" and what else does He mean but, Touch and see? And yet he had no eyes in his finger. Whether therefore it was by looking, or also by touching, "Because thou hast seen me," He says, "thou hast believed." Although it may be affirmed that the disciple dared not so to touch, when He offered Himself for the purpose; for it is not written, And Thomas touched Him. But whether it was by gazing only, or also by touching that he saw and believed, what follows rather proclaims and commends the faith of the Gentiles: "Blessed are they that have not seen, and yet have believed." He made use of words in the past tense, as One who, in His predestinating purpose, knew what was future, as if it had already taken place. But the present discourse must be kept from the charge of prolixity: the Lord will give us the opportunity to discourse at another time on the topics that remain.

TRACTATE CXXII.

CHAPTER XX. 30, 31, and XXI. 1-11.

1. AFTER telling us of the incident in connection with which the disciple Thomas had offered to his touch the places of the wounds in Christ's body, and saw what he would not believe, and believed, the evangelist John interposes these words, and says: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life through His name." This paragraph indicates, as it were, the end of the book; but there is afterwards related how the Lord manifested Himself at the sea of Tiberias, and in the draught of fishes made special reference to the mystery of the Church, as regards its future character, in the final resurrection of the dead. I think, therefore, it is fitted to give special prominence thereto, that there has been thus interposed, as it were, an end of the book, and that there should be also a kind of preface to the narrative that was to follow, in order in some measure to give it a position of greater eminence. The narrative itself begins in this way: "After these things Jesus showed Himself again to the disciples at the sea of Tiberias; and on this wise showed He (Himself). There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee."

2. The inquiry is usually made in connection with this fishing of the disciples, why Peter and the sons of Zebedee returned to what they were before being called by the Lord; for they were fishers when He said to them, "Come after me,

and I will make you fishers of men."[1] And they put such reality into their following of Him then, that they left all in order to cleave to Him as their Master: so much so, that when the rich man went away from Him in sorrow, because of His saying to him, "Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me," Peter said unto Him, "Lo, we have forsaken all, and followed Thee."[2] Why is it then that now, by the abandonment as it were of their apostleship, they become what they were, and seek again what they had forsaken, as if forgetful of the words they had once listened to, "No man, putting his hand to the plough, and looking back, is fit for the kingdom of heaven"?[3] Had they done so when Jesus was lying in the grave, before He rose from the dead,—which of course they could not have done, as the day whereon He was crucified kept them all in closest attention till His burial, which took place before evening; while the next day was the Sabbath, when it was unlawful for those who observed the ancestral custom to work at all; and on the third day the Lord rose again, and recalled them to the hope which they had not yet begun to entertain regarding Him;—yet had they then done so, we might suppose it had been done under the influence of that despair which had taken possession of their minds. But now, after His restoration to them alive from the tomb, after the most evident truth of His revivified flesh offered to their eyes and hands, not only to be seen, but also to be touched and handled; after inspecting the very marks of the wounds, even to the confession of the Apostle Thomas, who had previously declared that he would not otherwise believe; after the reception by His breathing on them of the Holy Spirit, and after the words poured from His lips into their ears, "As the Father hath sent me, even so send I you: whose soever sins ye remit, they are remitted unto them; and whose soever ye retain, they are retained:" they suddenly become again what they had been, fishers, not of men, but of fishes.

3. We have therefore to give those who are disturbed by this the answer, that they were not prohibited from seeking necessary sustenance by their manual craft, when lawful in

[1] Matt. iv. 19. [2] Matt. xix. 21, 22, 27. [3] Luke ix. 62.

itself, and warranted so long as they preserved their apostleship intact, if at any time they had no other means of gaining a livelihood. Unless any one have the boldness to imagine or to affirm, that the Apostle Paul attained not to the perfection of those who left all and followed Christ, seeing that, in order not to become a burden to any of those to whom he preached the gospel, he worked with his own hands for his support:[1] wherein we find rather the fulfilment of his own words, "I laboured more abundantly than they all;" and to which he added, "yet not I, but the grace of God that was with me:"[2] to make it manifest that this also was to be imputed to the grace of God, that both with mind and body he was able to labour so much more abundantly than they all, that he neither ceased from preaching the gospel, nor drew, like them, his present support out of the gospel; while he was sowing it much more widely and fruitfully through multitudes of nations where the name of Christ had never previously been proclaimed. Whereby he showed that living, that is, deriving their subsistence, by the gospel, was not imposed on the apostles as a necessity, but conferred on them as a power. And of this power the same apostle makes mention when he says: "If we have sown to you spiritual things, is it a great thing if we reap your carnal things? If others are partakers of this power among you, are not we rather? But," he adds, "we have not used this power." And a little afterwards he says: "They who serve the altar are partakers with the altar: even so hath the Lord ordained, that they who preach the gospel should live of the gospel; but I have used none of these things." It is clear enough, therefore, that it was not enjoined on the apostles, but put in their power, not to find their living otherwise than by the gospel, and of those to whom by preaching the gospel they sowed spiritual things, to reap their carnal things; that is, to take their bodily support, and as the soldiers of Christ, to receive the wages due to them, as from the inhabitants of provinces subject to Christ.[3] Hence that same illustrious soldier had said a little before, in reference to this matter, "Who goeth a warfare any time at his

[1] 2 Thess. iii. 8. [2] 1 Cor. xv. 10.

[3] "Sicut a provincialibus Christi."

own charges?"[1] Which he nevertheless did himself; for he laboured more abundantly than they all. If, then, the blessed Paul—that he might not use with them the power which he certainly possessed along with the other preachers of the gospel, but went a warfare at his own charges, that the Gentiles, who were utterly averse to the name of Christ, might not take offence at his teaching, as something offered them for a money equivalent,—in a way very different from that in which he had been educated, learned an altogether new art, that while the teacher supports himself with his own hands, none of his hearers might be burdened; how much rather did the blessed Peter, who had beforetimes been a fisherman, do what he was already acquainted with, if at that present time he found no other means of gaining a livelihood?

4. But some one will reply, And why did he not find them, when the Lord had promised, saying, "Seek first the kingdom and righteousness of God, and all these things shall be added unto you"?[2] Precisely also in this very way did the Lord fulfil His promise. For who else placed there the fishes that were to be caught, but He, who, we are bound to believe, threw them into the penury that compelled them to go a fishing, for no other reason than that He wished to show them the miracle He had prepared, that so He might both feed the preachers of His gospel, and at the same time enhance that gospel itself, by the great mystery which He was about to impress on their minds by the number of the fishes? And on this subject we also ought now to be telling you what He Himself has set before us.

5. "Simon Peter," therefore, "saith, I go a fishing." Those who were with him "say unto him, We also go with thee. And they went forth, and entered into a ship; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. He saith unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus

[1] 1 Cor. ix. 11-15, 7. [2] Matt. vi. 33.

loved saith unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girt his coat unto him, for he was naked, and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals laid, and a fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

6. This is a great mystery in the great Gospel of John; and to commend it the more forcibly to our attention, the last chapter has been made its place of record. Accordingly, inasmuch as there were seven disciples taking part in that fishing, Peter, and Thomas, and Nathanael, and the two sons of Zebedee, and two others whose names are withheld, they point, by their septenary number, to the end of time. For there is a revolution of all time in seven days. To this also pertains the statement, that when the morning was come, Jesus stood on the shore; for the shore likewise is the limit of the sea, and signifies therefore the end of the world. The same end of the world is shown also by the act of Peter, in drawing the net to land, that is, to the shore. Which the Lord has Himself elucidated, when in a certain other place He drew His similitude from a fishing net let down into the sea: "And they drew it," He said, "to the shore." And in explanation of what that shore was, He added, "So will it be in the end of the world."[1]

7. That, however, is a parable in word, not one embodied in outward action; and just as in the passage before us the Lord indicated by an outward action the kind of character the Church would have in the end of the world, so in the same way, by that other fishing, He indicated its present character. In doing the one at the commencement of His preaching and this latter after His resurrection, He showed thereby in the former case that the capture of fishes signified the good and bad presently existing in the Church; but in the latter, the good

[1] Matt. xiii. 48, 49.

only, whom it will contain everlastingly, when the resurrection of the dead shall have been completed in the end of this world. Furthermore, on that previous occasion Jesus stood not, as here, on the shore, when He gave orders for the taking of the fish, but "entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land; and He sat down therein, and taught the crowds. And when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught." There also they put the fishes that were caught into the ships, and did not, as here, draw the net to the shore. By these signs, and any others that may be found, on the former occasion the Church was prefigured as it exists in this world, and on the other, as it shall be in the end of the world: the one accordingly took place before, and the other subsequently to the resurrection of the Lord; because there we were signified by Christ as called, and here as raised from the dead. On that occasion the nets are not let down on the right side, that the good alone might not be signified, nor on the left, lest the application should be limited to the bad; but without any reference to either side, He says, "Let down your nets for a draught," that we may understand the good and bad as mingled together: while on this He says, "Cast the net on the right side of the ship," to signify those who stood on the right hand, the good alone. There the net was broken on account of the schisms that were meant to be signified; but here, as then there will be no more schisms in that supreme peace of the saints, the evangelist was entitled to say, "And for all they were so great," that is, so large, "yet was not the net broken;" as if with reference to the previous time when it was broken, and a commendation of the good that was here in comparison with the evil that preceded. There the multitude of fishes caught was so great, that the two vessels were filled and began to sink,[1] that is, were weighed down to the point of sinking; for they did not actually sink, but were in extreme jeopardy. For whence exist in the Church the great evils under which we groan, save from the impossibility of withstanding the enormous multitude that, almost to the entire subversion of disci-

[1] Luke v. 3-7.

pline, gain an entrance, with their morals so utterly at variance with the pathway of the saints? Here, however, they cast the net on the right side, "and now they were not able to draw it for the multitude of fishes." What is meant by the words, "Now they were not able to draw it," but this, that those who belong to the resurrection of life, that is to say, to the right hand, and depart this life within the nets of the Christian name, will be made manifest only on the shore, in other words, when they shall rise from the dead at the end of the world? Accordingly, they were not able to draw the nets so as to discharge into the vessel the fishes they had caught, as was done with all of those wherewith the net was broken, and the boats laden to sinking. But the Church possesses those right hand ones after the close of this life in the sleep of peace, lying hid as it were in the deep, till the net reach the shore whither it is being drawn, as it were two hundred cubits. And as on that first occasion it was done by two vessels, with reference to the circumcision and the uncircumcision; so in this place, by the two hundred cubits, I am of opinion that there is symbolized, with reference to the elect of both classes, the circumcision and the uncircumcision, as it were two separate hundreds; because the number that passes to the right hand is represented summarily by hundreds. And last of all, in that former fishing the number of fishes is not expressed, as if the words were there acted on that were uttered by the prophet, "I have declared and spoken; they are multiplied beyond number:"[1] while here there are none beyond calculation, but the definite number of a hundred and fifty and three; and of the reason of this number we must now, with the Lord's help, give some account.

8. For if we determine on the number that should indicate the law, what else can it be but ten? For we have absolute certainty that the Decalogue of the law, that is, those ten well-known precepts, were first written by the finger of God on two tables of stone.[2] But the law, when it is not aided by grace, maketh transgressors, and is only in the letter, on account of which the apostle specially declared, "The letter killeth, but the spirit giveth life."[3] Let the spirit then be

[1] Ps. xl. 5. [2] Deut. ix. 10. [3] 2 Cor. iii. 6.

added to the letter, lest the letter kill him whom the spirit maketh not alive, and let us work out the precepts of the law, not in our own strength, but by the grace of the Saviour. But when grace is added to the law, that is, the spirit to the letter, there is, in a kind of way, added to ten the number of seven. For this number, namely seven, is testified by the documents of holy writ given us for perusal, to signify the Holy Spirit. For example, sanctity or sanctification properly pertains to the Holy Spirit, whence, as the Father is a spirit, and the Son a spirit, because God is a spirit,[1] so the Father is holy and the Son holy, yet the Spirit of both is called peculiarly by the name of the Holy Spirit. Where, then, was there the first distinct mention of sanctification in the law but on the seventh day? For God sanctified not the first day, when He made the light; nor the second, when He made the firmament; nor the third, when He separated the sea from the land, and the land brought forth grass and timber; nor the fourth, wherein the stars were created; nor the fifth, wherein were created the animals that live in the waters or fly in the air; nor the sixth, when the terrestrial living soul and man himself were created; but He sanctified the seventh day, wherein He rested from all His works.[2] The Holy Spirit, therefore, is aptly represented by the septenary number. The prophet Isaiah likewise says, "The Spirit of God shall rest on Him;" and thereafter calls our attention to that Spirit in His septenary work or grace, by saying, "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety; and He shall be filled with the spirit of the fear of God."[3] And what of the Revelation? Are they not there called the seven Spirits of God,[4] while there is only one and the same Spirit dividing to every one severally as He will?[5] But the septenary operation of the one Spirit was so called by the Spirit Himself, whose own presence in the writer led to their being spoken of as the seven Spirits. Accordingly, when to the number of ten, representing the law, we add the Holy Spirit as represented by seven, we have seventeen; and when this number is used for the adding

[1] Chap. iv. 24. [2] Gen. i., ii. 3. [3] Isa. xi. 2, 3.
[4] Rev. iii. 1. [5] 1 Cor. xii. 11.

together of every several number it contains, from 1 up to itself, the sum amounts to one hundred and fifty-three. For if you add 2 to 1, you have 3 of course; if to these you add 3 and 4, the whole makes 10; and then if you add all the numbers that follow up to 17, the whole amounts to the foresaid number; that is, if to 10, which you had reached by adding all together from 1 to 4, you add 5, you have 15; to these add 6, and the result is 21; then add 7, and you have 28; to this add 8, and 9, and 10, and you get 55; to this add 11, and 12, and 13, and you have 91; and to this again add 14, and 15, and 16, and it comes to 136; and then add to this the remaining number of which we have been speaking, namely, 17, and it will make up the number of fishes. But it is not on that account merely a hundred and fifty-three saints that are meant as hereafter to rise from the dead unto life eternal, but thousands of saints who have shared in the grace of the Spirit, by which grace harmony is established with the law of God, as with an adversary; so that through the life-giving Spirit the letter no longer kills, but what is commanded by the letter is fulfilled by the help of the Spirit, and if there is any deficiency it is pardoned. All therefore who are sharers in such grace are symbolized by this number, that is, are symbolically represented. This number has, besides, three times over, the number of fifty, and three in addition, with reference to the mystery of the Trinity; while, again, the number of fifty is made up by multiplying 7 by 7, with the addition of 1, for 7 times 7 make 49. And the 1 is added to show that there is one who is expressed by seven on account of His sevenfold operation; and we know that it was on the fiftieth day after our Lord's ascension that the Holy Spirit was sent, for whom the disciples were commanded to wait according to the promise.[1]

9. It was not, then, without a purpose that these fishes were described as so many in number, and so large in size, that is, as both an hundred and fifty-three, and large. For so it is written, "And He drew the net to land full of great fishes, an hundred and fifty and three." For when the Lord said, "I am not come to destroy the law, but to fulfil,"

[1] Acts ii. 2–4, i. 4.

because about to give the Spirit, through whom the law might be fulfilled, and to add thereby, as it were, seven to ten; after interposing a few other words He proceeded, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The latter, therefore, may possibly belong to the number of great fishes. But he that is the least, who undoes in deed what he teaches in word, may be in such a church as is signified by that first capture of fishes, which contains both good and bad, for it also is called the kingdom of heaven, as He says, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind;"[1] where He wishes the good as well as the bad to be understood, and of whom He declares that they are yet to be separated on the shore, to wit, at the end of the world. And lastly, to show that those least ones are reprobates who teach by word of mouth the good which they undo by their evil lives, and that they will not be even the least, as it were, in the life that is eternal, but will have no place there at all; after saying, "He shall be called the least in the kingdom of heaven," He immediately added, "For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall not enter into the kingdom of heaven."[2] Such, doubtless—these scribes and Pharisees—are those who sit in Moses' seat, and of whom He says, "Do ye what they say, but do not what they do; for they say, and do not."[3] They teach in sermons what they undo by their morals. It therefore follows that he who is least in the kingdom of heaven, as the Church now exists, shall not enter into the kingdom of heaven, as the Church shall be hereafter; for by teaching what he himself is in the habit of breaking, he can have no place in the company of those who do what they teach, and therefore will not be in the number of great fishes, seeing it is he "who shall do and teach that shall be called great in the kingdom of heaven." And because he will be great here, therefore shall he be there, where he that is least shall not be.

[1] Matt. xiii. 47. [2] Matt. v. 17-20. [3] Matt. xxiii 2, 3.

Yea, so great will they certainly be there, that he who is less there is greater than the greatest here.[1] And yet those who are great here, that is, who do the good that they teach in that kingdom of heaven into which the net gathereth good and bad, shall be greater still in that eternal state of the heavenly kingdom,—those, I mean, who are indicated by the fishes here as belonging to the right hand and to the resurrection of life. We have still to discourse, as God shall grant us ability, on the meal that the Lord took with those seven disciples, and on the words He spake after the meal, as well as on the close of the Gospel itself; but these are topics that cannot be included in the present lecture.

[1] Matt. xi. 11.

TRACTATE CXXIII.

Chapter XXI. 12–19.

1. WITH this third manifestation of Himself by the Lord to His disciples after His resurrection, the Gospel of the blessed Apostle John is brought to a close, of which we have already lectured through the earlier part as we were able, on to the place where it is related that an hundred and fifty-three fishes were taken by the disciples to whom He showed Himself, and for all they were so large, yet were not the nets broken. What follows we have now to take into consideration, and to discuss as the Lord enables us, and as the various points may appear to demand. When the fishing was over, "Jesus saith unto them, Come [and] dine. And none of those who sat down dared to ask Him, Who art Thou? knowing that it was the Lord." If, then, they knew, what need was there to ask? and if there was no need, wherefore is it said, "they dared not," as if there were need, but, from some fear or other, they dared not? The meaning here, therefore, is: so great was the evidence of the truth that Jesus Himself had appeared to these disciples, that not one of them dared not merely to deny, but even to doubt it; for had any of them doubted it, he ought certainly to have asked. In this sense, therefore, it was said, "No one dared to ask Him, Who art Thou?" as if it were, No one dared to doubt that it was He Himself.

2. "And Jesus cometh, and taketh bread, and giveth them, and fish likewise." We are likewise told here, you see, on what they dined; and of this dinner we also will say something that is sweet and salutary, if we, too, are made by Him to partake of the food. It is related above that these disciples, when they came to the land, "saw a fire of coals laid, and a fish laid thereon, and bread." Here we are not to

understand that the bread also was laid upon the coals, but only to supply, *They saw.* And if we repeat this verb in the place where it ought to be supplied, the whole may read thus: They saw coals laid, and fish laid thereon, and they saw bread. Or rather in this way: They saw coals laid, and fish laid thereon; they saw also bread. At the Lord's command they likewise brought of the fishes which they themselves had caught; and although their doing so might not be actually stated by the historian, yet there has been no silence in regard to the Lord's command. For He says, "Bring of the fishes which ye have now caught." And when we have such certainty that He gave the order, will any suppose that they failed to obey it? Of this, therefore, the Lord prepared the dinner for these His seven disciples, namely, of the fish which they had seen laid upon the coals, with an addition thereto from those which they had caught, and of the bread which we are told with equal distinctness that they had seen. The fish roasted is Christ having suffered; He Himself also is the bread that cometh down from heaven.[1] With Him is incorporated the Church, in order to the participation in everlasting blessedness. For this reason is it said, "Bring of the fish which ye have now caught," that all of us who cherish this hope may know that we ourselves, through that septenary number of disciples whereby our universal community may in this passage be understood as symbolized, partake in this great sacrament, and are associated in the same blessedness. This is the Lord's dinner with His own disciples, and herewith John, although having much besides that he might say of Christ, brings his Gospel, with profound thought and an eye to important lessons, to a close. For here the Church, such as it will be hereafter among the good alone, is signified by the draught of an hundred and fifty-three fishes; and to those who so believe, and hope, and love, there is demonstrated by this dinner their participation in such supereminent blessedness.

3. "This was now," he says, "the third time that Jesus showed Himself to His disciples after that He was risen from the dead." And this we are to refer not to the manifesta-

[1] Chap. vi. 41.

tions themselves, but to the days (that is to say, taking the first day when He rose again, and the [second] eight days after, when the disciple Thomas saw and believed, and [the third] on this day when He so acted in connection with the fishes, although how many days afterwards it was that He did so we are not told); for on that first day He was seen more than once, as is shown by the collated testimonies of all the evangelists: but, as we have said, it is in accordance with the days that His manifestations are to be calculated, making this the third; for that [manifestation] is to be reckoned the first, and all one and the same, as included in one day, however often and to however many He showed Himself on the day of His resurrection; the second eight days afterward, and this the third, and thereafter as often as He pleased on to the fortieth day, when He ascended into heaven, although all of them have not been recorded in Scripture.

4. "So when they had dined, He saith to Simon Peter, Simon, [son] of John, lovest thou me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith to him again, Simon, [son] of John, lovest thou me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto Him, Feed my lambs. He saith unto him the third time, Simon, [son] of John, lovest thou me? Peter was grieved because He said unto him the third time, Lovest thou me? and he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. He saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wilt not. And this spake He, signifying by what death he should glorify God." Such was the end reached by that denier and lover; elated by his presumption, prostrated by his denial, cleansed by his weeping, approved by his confession, crowned by his suffering, this was the end he reached, to die with a perfected love for the name of Him with whom, by a perverted forwardness, he had promised to die. He would do,

when strengthened by His resurrection, what in his weakness he promised prematurely. For the needful order was that Christ should first die for Peter's salvation, and then that Peter should die for the preaching of Christ. The boldness thus begun by human temerity was an utter inversion of the order that had been instituted by the Truth. Peter thought to lay down his life for Christ,[1] the one to be delivered in behalf of the Deliverer, seeing that Christ had come to lay down His life for all His own, including Peter also, which, you see, was now done. Now and henceforth a true, because graciously bestowed, strength of heart may be assumed for incurring death itself for the name of the Lord, and not a false one presumptuously usurped through an erroneous estimate of ourselves. Now there is no need that we should any more fear the passage out of the present life, because in the Lord's resurrection we have a foregoing illustration of the life to come. Now thou hast cause, Peter, to be no longer afraid of death, because He liveth whom thou didst mourn when dead, and whom in thy carnal love thou didst try to hinder from dying in our behalf.[2] Thou didst dare to step in before the Leader, and thou didst tremble before His persecutor: now that the price has been paid for thee, it is thy duty to follow the Buyer, and follow Him even to the death of the cross. Thou hast heard the words of Him whom thou hast already proved to be truthful; He Himself hath foretold thy suffering, who formerly foretold thy denial.

5. But first the Lord asks what He knew, and that not once, but a second and a third time, whether Peter loved Him; and just as often He has the same answer, that He is loved, while just as often He gives Peter the same charge to feed His sheep. To the threefold denial there is now appended a threefold confession, that his tongue may not yield a feebler service to love than to fear, and imminent death may not appear to have elicited more from the lips than present life. Let it be the office of love to feed the Lord's flock, if it was the signal of fear to deny the Shepherd. Those who have this purpose in feeding the flock of Christ, that they may have them as their own, and not as Christ's, are convicted of

[1] Chap. xiii. 37. [2] Matt. xvi. 21, 22.

loving themselves, and not Christ, from the desire either of boasting, or wielding power, or acquiring gain, and not from the love of obeying, serving, and pleasing God. Against such, therefore, there stands as a wakeful sentinel this thrice inculcated utterance of Christ, of whom the apostle complains that they seek their own, not the things that are Jesus Christ's.[1] For what else mean the words, "Lovest thou me? Feed my sheep," than if it were said, If thou lovest me, think not of feeding thyself, but feed my sheep as mine, and not as thine own; seek my glory in them, and not thine own; my dominion, and not thine; my gain, and not thine; lest thou be found in the fellowship of those who belong to the perilous times, lovers of their own selves, and all else that is joined on to this beginning of evils? For the apostle, after saying, "For men shall be lovers of their own selves," proceeded to add, "Lovers of money, boastful, proud, blasphemers, disobedient to parents, unthankful, wicked, irreligious, without affection, false accusers, incontinent, implacable, without kindness, traitors, heady, blinded;[2] lovers of pleasures more than of God; having a form of godliness, but denying the power thereof."[3] All these evils flow from that as their fountain which he stated first, "lovers of their own selves." With great propriety, therefore, is Peter addressed, "Lovest thou me?" and found replying, "I love Thee;" and the command applied to him, "Feed my lambs," and this a second and a third time. We have it also demonstrated here that love and liking are one and the same thing; for the Lord also in the last question said not, *Diligis me?* but, *Amas me?* Let us, then, love not ourselves, but Him; and in feeding His sheep, let us be seeking the things which are His, not the things which are our own. For in some inexplicable way, I know not what, every one that loveth himself, and not God, loveth not himself; and whoever loveth God, and not himself, he it is that loveth himself. For he that cannot live by himself will certainly die by loving himself; he therefore loveth not himself who loves himself to his own loss of life. But when He is loved by whom life is preserved, a man by not loving himself only loveth the more, when it is for this reason that

[1] Phil. ii. 21. [2] "Cœcati." [3] 2 Tim. iii. 1-5.

he loveth not himself, [namely] that he may love Him by whom he lives. Let not those, then, who feed Christ's sheep be "lovers of their own selves," lest they feed them as if they were their own, and not His, and wish to make their own gain of them, as "lovers of money;" or to domineer over them, as "boastful;" or to glory in the honours which they receive at their hands, as "proud;" or to go the length even of originating heresies, as "blasphemers;" and not to give place to the holy fathers, as those who are "disobedient to parents;" and to render evil for good to those who wish to correct them, because unwilling to let them perish, as "unthankful;" to slay their own souls and those of others, as "wicked;" to outrage the motherly bowels of the Church, as "irreligious;" to have no sympathy with the weak, as those who are "without affection;" to attempt to traduce the character of the saints, as "false accusers;" to give loose reins to the basest lusts, as "incontinent;" to make lawsuits their practice, as "implacable;" to know nothing of loving service, as those who are "without kindness;" to make known to the enemies of the godly what they are well aware ought to be kept secret, as "traitors;" to disturb human modesty by shameless discussions, as "heady;" to understand neither what they say nor whereof they affirm,[1] as "blinded;" and to prefer carnal delights to spiritual joys, as those who are "lovers of pleasures more than lovers of God." For these and such like vices, whether all of them meet in a single individual, or whether some dominate in one and others in another, spring up in some form or another from this one root, when men are "lovers of their own selves." A vice which is specially to be guarded against by those who feed Christ's sheep, lest they be seeking their own, not the things that are Jesus Christ's, and be turning those to the use of their own lusts for whom the blood of Christ was shed. Whose love ought, in one who feedeth His sheep, to grow up unto so great a spiritual fervour as to overcome even the natural fear of death, that makes us unwilling to die even when we wish to live with Christ. For the Apostle Paul also says that he had a desire to be dissolved, and to be with Christ,[2] and yet he groans, being burdened, and

[1] 1 Tim. i. 7. [2] Phil. i. 23.

wishes not to be unclothed, but clothed upon, that mortality may be swallowed up of life.[1] And so to His present lover the Lord said, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. For this He said to him, signifying by what death he should glorify God." "Thou shalt stretch forth thy hands," He said; in other words, thou shalt be crucified. But that thou mayest come to this, "another shall gird thee, and carry thee," not whither thou wouldest, but "whither thou wouldest not." He told him first what would happen, and then how it should come to pass. For it was not after being crucified, but when actually about to be crucified, that he was carried whither he would not; for after being crucified he went his way, not whither he would not, but rather whither he would. And though when set free from the body he wished to be with Christ, yet, were it only possible, he had a desire for eternal life apart from the grievousness of death, to which grievous experience he was unwillingly carried, but from it [when all was over] he was willingly carried away; unwillingly he came to it, but willingly he conquered it, and left this feeling of infirmity behind that makes every one unwilling to die,—a feeling so permanently natural, that even old age itself was unable to set the blessed Peter free from its influence, even as it was said unto him, "When thou shalt be old," thou shalt be led "whither thou wouldest not." For our consolation the Saviour Himself transfigured also the same feeling in His own person when He said, "Father, if it be possible, let this cup pass from me;"[2] and He certainly had come to die without having any necessity, but only the willingness to die, with power to lay down His life, and with power to take it again. But however great be the grievousness of death, it ought to be overcome by the power of that love which is felt to Him who, being our life, was willing to endure even death in our behalf. For if there were no grievousness, even of the smallest kind, in death, the glory of the martyrs would not be so great. But if the good Shepherd, who laid down His own life for His sheep,[3] has raised up so many martyrs for Himself out of the very sheep,

[1] 2 Cor. v. 4. [2] Matt. xxvi. 39. [3] Chap. x. 18, 11.

how much more ought those to contend to death for the truth, and even to blood against sin, who are entrusted by Him with the feeding, that is, with the teaching and governing of these very sheep? And on this account, along with the preceding example of His own passion, who can fail to see that the shepherds ought all the more to set themselves closely to imitate the Shepherd, if He was so imitated even by many of the sheep under whom, as the one Shepherd and in the one flock, the shepherds themselves are likewise sheep? For He made all those His sheep for [all of] whom He died, because He Himself also became a sheep that He might suffer for all.

TRACTATE CXXIV.

CHAPTER XXI. 19-25.

1. IT is no unimportant question why the Lord, when He manifested Himself for the third time to the disciples, said unto the Apostle Peter, "Follow me;" but of the Apostle John, "Thus I wish him to remain[1] till I come, what is that to thee?" To the discussion or solution of this question, according as the Lord shall grant us ability, we devote the last discourse of this work. When the Lord, then, had announced beforehand to Peter by what death he was to glorify God, "He saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on His breast at supper, and said, Lord, which is he that shall betray Thee? Peter, therefore, seeing him, saith to Jesus, Lord, and what [of] this man? Jesus saith unto him, Thus do I wish him to remain till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple dieth not: yet Jesus said not unto him, He dieth not; but, Thus do I wish him to remain till I come, what is that to thee?" You see the great extent in this Gospel of a question which, by its depth, must exercise in no ordinary way the mind of the inquirer. For why is it said to Peter, "Follow me," and not to the others who were likewise present? Surely the disciples followed Him also as their Master. But if it is to be understood only in reference to his suffering, was Peter the only one that suffered for the truth of Christianity? Was there not present there amongst those seven, another son of Zebedee, the brother of John, who, after His ascension, is plainly recorded to have been slain by Herod?[2] But some one may say that, as James was not crucified, it was properly enough said to Peter, "Follow me," inasmuch as he underwent not only death, but, like Christ,

[1] "*Sic* eum volo manere donec veniam." [2] Acts xii. 2.

even the death of the cross. Be it so, if no other explanation can be found that is more satisfactory. Why, then, was it said of John, "Thus do I wish him to remain till I come, what is that to thee?" and the words repeated, "Follow thou me," as if that other, therefore, were not to follow, seeing He wished him to remain till He comes. Who can readily believe that anything else was meant than what the brethren who lived at the time believed, namely, that that disciple was not to die, but to abide in this life till Jesus came? But John himself removed such an idea, by giving a flat contradiction to the report that the Lord had said so. For why should he add, "Jesus saith not, He dieth not," save to prevent what was false from taking hold of the hearts of men?

2. But let any one who so listeth still refuse his assent, and declare that what John asserts is true enough, that the Lord said not that that disciple dieth not, and yet that this is the meaning of such words as He is here recorded to have used; and further assert that the Apostle John is still living, and maintain that he is sleeping rather than lying dead in his tomb at Ephesus. Let him employ as an argument the current report that there the earth is in sensible commotion, and presents a kind of heaving appearance, and assert whether it be stedfastly or obstinately that this is occasioned by his breathing. For we cannot fail to have some who so believe, if there is no want of those also who affirm that Moses is alive; because it is written that his sepulchre could not be found,[1] and that he appeared with the Lord on the mountain along with Elias,[2] of whom we read that he did not die, but was translated.[3] As if Moses' body could not have been hid somewhere in such a way as that its position should altogether escape discovery by men, and be raised up therefrom by divine power at the time when Elias and he were seen with Christ; just as at the time of Christ's passion many bodies of the saints arose, and after His resurrection appeared, according to Scripture, to many in the holy city.[4] But still, as I began to say, if some deny the death of Moses, whom Scripture itself, in the very passage where we read that his sepulchre could nowhere be found, explicitly declares to have died; how much more may

[1] Deut. xxxiv. 6. [2] Matt. xvii. 3. [3] 2 Kings ii. 11. [4] Matt. xxvii. 52, 53.

occasion be taken from these words where the Lord says, "Thus do I wish him to stay till I come," to believe that John is sleeping, but still alive, beneath the ground? Of whom we have also the tradition (which is found in certain apocryphal scriptures), that he was present, in good health, when he ordered a sepulchre to be made for him; and that, when it was dug and prepared with all possible care, he laid himself down there as in a bed, and became immediately defunct: yet as those think who so understand these words of the Lord, not really defunct, but only lying like one in such a condition; and, while accounted dead, was actually buried when asleep, and that he will so remain till the coming of Christ, making known meanwhile the fact of his life by the bubbling up of the dust, which is believed to be forced by the breath of the sleeper to ascend from the depths to the surface of the grave. I think it quite superfluous to contend with such an opinion. For those may see for themselves who know the locality whether the ground there does or suffers what is said regarding it, because, in truth, we too have heard of it from those who are not altogether unreliable witnesses.

3. Meanwhile let us yield to the opinion, which we are unable to refute by any certain evidence, lest we stir up still another question that may be put to us, Why the very ground should seem in a kind of way to live and breathe upon the interred corpse? But can so great a question as the one before us be settled on such grounds as these, if by a great miracle, such as can be wrought by the Almighty, the living body lies so long asleep beneath the ground, till the coming of the end of the world? Nay, rather, does there not arise a wider and more difficult one, why Jesus bestowed on the disciple, whom He loved beyond the others to such an extent that he was counted worthy to recline on His breast, the gift of a protracted sleep in the body, when He delivered the blessed Peter, by the eminent glory of martyrdom, from the burden of the body itself, and vouchsafed to him what the Apostle Paul said that he desired, and committed to writing, namely, "to be let loose, and to be with Christ"?[1] But if, what is rather to be believed, Saint John declared that the Lord said not, "He dieth not,"

[1] Phil. i. 23.

for the very purpose that no such meaning might be attached to the words which He used; and his body lieth in its sepulchre lifeless like those of others deceased; it remains, if that really takes place which report has spread abroad regarding the soil, which grows up anew, though continually carried away, that it is either so done for the purpose of commending the preciousness of his death, seeing it wants the commendation of martyrdom (for he suffered not death at a persecutor's hand for the faith of Christ), or on some other account that is concealed from our knowledge. Still there remains the question, why the Lord said of one who was destined to die, "Thus I wish him to remain till I come."

4. And who, besides, would not be disposed, in the case of these two apostles, Peter and John, to make this further inquiry, why the Lord loved John better, when He Himself was better loved by Peter? For wherever John has something to say of himself, in order that the reference may be understood without any mention of his name, he adds this, that Jesus loved him, as if he were the only one so loved, that he might be distinguished by this mark from the others, who were all of them certainly loved by Christ: and what else, when he so spake, did he wish to be understood but that he himself was more abundantly loved? and far be it that he should utter a falsehood. And what greater proof could Jesus have given of His own greater love to him than that this man, who was only a partner with the rest of his fellow-disciples in the great salvation, should be the only one that leaned on the breast of the Saviour Himself? And further, that the Apostle Peter loved Christ more than the others, may be adduced from many documentary evidences; but to go no further after others, it is plainly enough apparent in the lesson almost immediately preceding the present, in connection with that third manifestation of the Lord, when He put to him the question, "Lovest thou me more than these?" He knew it, of course, and yet asked, in order that we also, who read the Gospel, might know Peter's love to Christ, both from the questions of the One and the answers of the other. But when Peter only replied, "I love Thee," without adding, "more than these," his answer contained all that he knew of himself. For

he could not know how much He was loved by any other, not being able to look into that other's heart. But by saying in the earliest of his answers, "Yea, Lord, Thou knowest," he stated in clear enough terms, that it was with perfect knowledge of all that the Lord asked what He asked. The Lord therefore knew, not only that Peter loved Him, but also that he loved Him more than the others. And yet if we propose to ourselves, in the way of inquiry, which of the two is the better, he that loveth Christ more or he that loveth Him less, who will hesitate to answer, he is the better that loveth Him more? If, on the other hand, we propose this question, which of the two is the better, he that is loved less or he that is loved more by Christ, without any doubt we shall reply that he is the better who is loved the more by Christ. In the comparison therefore which I drew first, Peter is superior to John; but in the latter, John is preferred to Peter. Accordingly, we have a third to propose in this form: Which of the two disciples is the better, he that loveth Christ less than his fellow-disciple [does], and is loved more than his fellow-disciple by Christ? or he who is loved less than his fellow-disciple by Christ, while he, more than his fellow-disciple, loveth Christ? Here it is that the answer plainly halts, and the question grows in magnitude. As far, however, as my own wisdom goes, I might easily reply, that he is the better who loveth Christ the more, but he the happier who is loved the more by Christ; if only I could thoroughly see how to defend the justice of our Deliverer in loving him the less by whom He is loved the more, and him the more by whom He is loved the less.

5. I shall therefore, in the manifested mercy of Him whose justice is hidden, set about the discussion, in order to the solution of a question of such importance, in accordance with the strength which He may graciously bestow: for hitherto it has only been proposed, not expounded. Let this, then, be the commencement of its exposition, namely, that we bear in mind that in this corruptible body, which burdens the soul,[1] we live a miserable life. But we who are now redeemed by the Mediator, and have received the earnest of the Holy Spirit,

[1] Wisd. ix. 15.

have a blessed life in prospect, although we possess it not as yet in reality. But a hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.[1] And it is in the evils that every one suffers, not in the good things that he enjoys, that he has need of patience. The present life, therefore, whereof it is written, "Is not the life of man a term of trial upon earth?"[2] in which we are daily crying to the Lord, "Deliver us from evil,"[3] a man is compelled to endure, even when his sins are forgiven him, although it was the first sin that caused his falling into such misery. For the penalty is more protracted than the fault; lest the fault should be accounted small, were the penalty to end with itself. On this account it is also, either for the demonstration of our debt of misery, or for the amendment of our passing life, or for the exercise of the necessary patience, that man is kept through time in the penalty, even when he is no longer held by his sin as liable to everlasting damnation. This is the truly lamentable but unblameable condition of the present evil days we pass in this mortal state, even while in it we look with loving eyes to the days that are good. For it comes from the righteous anger of God, whereof the Scriptures say, "Man, that is born of woman, is of few days and full of anger:"[4] for the anger of God is not like that of man, the disturbance of an excited man, but the calm fixing of righteous punishment. In this anger of His, God restraineth not, as it is written, His tender mercies;[5] but, besides other consolations to the miserable, which He ceaseth not to bestow on mankind, in the fulness of time, when He knew that such had to be done, He sent His only-begotten Son,[6] by whom He created all things, that He might become man while remaining God, and so be the Mediator between God and men, the man Christ Jesus:[7] that those who believe in Him, being absolved by the laver of regeneration from the guilt of all their sins,—to wit, both of the original sin they have inherited by generation, and to meet which, in particular, regeneration was instituted, and of all others contracted by evil conduct,—might be delivered from perpetual condemnation,

[1] Rom. viii. 24, 25. [2] Job vii. 1. [3] Matt. vi. 13. [4] Job xiv. 1.
[5] Ps. lxxvii. 9. [6] Gal. iv. 4. [7] 1 Tim. ii. 5.

and live in faith and hope and love while sojourning in this world, and be walking onward to His visible presence amid its toilsome and perilous temptations on the one hand, but the consolations of God, both bodily and spiritual, on the other, ever keeping to the way which Christ has become to them. And because, even while walking in Him, they are not exempt from sins, which creep in through the infirmities of this life, He has given them the salutary remedies of alms whereby their prayers might be aided, when He taught them to say, "Forgive us our debts, as we also forgive our debtors."[1] So does the Church act in blessed hope through this troublous life; and this Church, symbolized in its generality, was personified in the Apostle Peter, on account of the primacy of his apostleship. For, as regards his proper personality, he was by nature one man, by grace one Christian, by still more abounding grace one, and yet also, the first apostle; but when it was said to him, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven," he represented the universal Church, which in this world is shaken by divers temptations, that come upon it like torrents of rain, floods and tempests, and falleth not, because it is founded upon a rock (*petra*), from which Peter received his name. For *petra* (rock) is not derived from Peter, but Peter from *petra;* just as Christ is not called so from the Christian, but the Christian from Christ. For on this very account the Lord said, "On this rock will I build my Church," because Peter had said, "Thou art the Christ, the Son of the living God."[2] On this rock, therefore, He said, which thou hast confessed, I will build my Church. For the Rock (*Petra*) was Christ:[3] and on this foundation was Peter himself also built. For other foundation can no man lay than that is laid, which is Christ Jesus.[4] The Church, therefore, which is founded in Christ received from Him the keys of the kingdom of heaven in the person of Peter, that is to say, the power of binding and loosing sins. For what the Church is essentially in Christ, such representatively is Peter in the rock (*petra*); and in this representation Christ is to be understood as the

[1] Matt. vi. 12. [2] Matt. xvi. 16-19. [3] 1 Cor. x. 4. [4] 1 Cor. iii. 11.

Rock, Peter as the Church. This Church, accordingly, which Peter represented, so long as it lives amidst evil, by loving and following Christ is delivered from evil. But its following is the closer in those who contend even unto death for the truth. But to the universality[1] [of the Church] is it said, "Follow me," even as it was for the same universality that Christ suffered: of whom this same Peter saith, "Christ suffered for us, leaving us an example, that we should follow His footsteps."[2] This, then, you see is why it was said to him, "Follow me." But there is another, an immortal life, that is not passed in the midst of evil: there we shall see face to face what is seen here through a glass and in a riddle,[3] even when much progress is made in the beholding of the truth. There are two states of life, therefore, preached and commended to herself from heaven, that are known to the Church, whereof the one is in faith, the other in sight; one in the temporal sojourn in a foreign land, the other in the eternity of the [heavenly] abode; one in labour, the other in repose; one on the way, the other in the fatherland; one in active work, the other in the wages of contemplation; one declines from evil and makes for good, the other has no evil to decline from, and has great good to enjoy; the one fights with a foe, the other reigns without a foe; the one is brave in the midst of adversities, the other has no experience of adversity; the one is bridling its carnal lusts, the other has full scope for spiritual delights; the one is anxious with the care of conquering, the other secure in the peace of victory; the one is helped in temptations, the other, free from all temptations, rejoices in the Helper Himself; the one is occupied in relieving the indigent, the other is there, where no indigence is found; the one pardons the sins of others, that its own may be pardoned to itself, the other neither has anything to pardon nor does aught for which pardon has to be asked; the one is scourged with evils that it may not be elated with good things, the other is free from all evil by such a fulness of grace that, without any temptation to pride, it may cleave to that which is supremely good; the one discerneth both good and evil, the other has only that which is good presented to view: therefore the one is good,

[1] "Universitati." [2] 1 Pet. ii. 21. [3] 1 Cor. xiii. 12.

but miserable as yet; the other, better and blessed. This one was signified by the Apostle Peter, that other by John. The whole of the one is passed here to the end of this world, and there finds its termination, the other is deferred for its completion till after the end of this world, but has no end in the world to come. Hence it is said to the latter, "Follow me;" but of the former, "Thus I will that he tarry till I come, what is that to thee? follow thou me." For what means this last? So far as my wisdom goes, so far as I comprehend, what is it but this, Follow thou me by imitating me in the endurance of temporal evils; let him remain till I come to restore everlasting good? And this may be expressed more clearly in this way: Let perfected action, informed by the example of my passion, follow me; but let contemplation only begun remain [so] till I come, to be perfected when I come. For the godly plenitude of patience, reaching forward even unto death, followeth Christ; but the fulness of knowledge tarrieth till Christ come, to be manifested then. For here the evils of this world are endured in the land of the dying, while there shall be seen the good things of the Lord in the land of the living. For in saying, "I wish him to tarry till I come," we are not to understand Him as meaning to remain on, or abide permanently, but to wait; seeing that what is signified by him shall certainly not be fulfilled now, but when Christ is come. But what is signified by him to whom it was said, "Follow thou me," unless it be done now, will never attain to the expected end. And in this life of activity, the more we love Christ the more easily are we delivered from evil. But He loveth us less as we now are, and therefore delivers from it, that we may not be always such as we are. There, however, He loveth us more; for we shall not have aught about us to displease Him, or aught that He will have to separate us from: nor is it for aught else that He loveth us here but that He may heal and translate us from everything He loveth not. Here, therefore, [He loveth us] less, where He would not have us remain; there in larger measure, whither He would have us to be passing, and out of that wherein He would not that we should perish. Let Peter therefore love Him, that we may obtain deliverance from our present mortality; let

John be loved by Him, that we may be preserved in the immortality to come.

6. But by this line of argument we have shown why Christ loved John more than Peter, not why Peter loved Christ more than John. For if Christ loveth us more in the world to come, where we shall live unendingly with Him, than in the present, from which we are in the course of being rescued, that we may be always in the other, it does not follow on that account that we shall love Him less when better ourselves; since we can in no possible way be better ourselves, save by loving Him more. Why was it, then, that John loved Him less than Peter, if he signified that life, wherein He must be more abundantly loved, but because on that very account it was said, "I will that he tarry," that is wait, "till I come;" for we have not yet the love itself, which will then be greater far, but are expecting that future, that we may have it when He shall come? Just as in his own epistle the same apostle declares, "It has not yet appeared what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."[1] Then accordingly shall we love the more that which we shall see. But the Lord Himself, in His predestinating knowledge, loveth more that future life of ours that is yet to come, such as He knows it will be hereafter in us, in order that by so loving us He may draw us onward to its possession. Wherefore, as all the ways of the Lord are mercy and truth,[2] we know our present misery, because we feel it; and therefore we love more the mercy of the Lord, which we wish to be exhibited in our deliverance from misery, and we ask and experience it daily, especially in the remission of sins: this it is that was signified by Peter, as loving more, but less beloved; because Christ loveth us less in our misery than in our blessedness. But the contemplation of the truth, such as it then shall be, we love less, because as yet we neither know nor possess it: this was signified by John as loving less, and therefore waiting both for that state itself, and for the perfecting in us of that love to Him, to which He is entitled, till the Lord come; but loved the more, because that it is, which is symbolized by him, that maketh him blessed.

[1] 1 John iii. 2. [2] Ps. xxv. 10.

7. Let no one, however, separate these distinguished apostles. In that which was signified by Peter, they were both alike; and in that which was signified by John, they will both be alike hereafter. In their representative character, the one was following, the other tarrying; but in their personal faith they were both of them enduring the present evils of the misery here, both of them expecting the future good things of the blessedness to come. And such is the case, not with them alone, but with the holy universal Church, the spouse of Christ, who has still to be rescued from the present trials, and to be preserved in the future happiness. And these two states of life were symbolized by Peter and John, the one by the one, the other by the other; but in this life they both of them walked for a time by faith, and the other they shall both of them enjoy eternally by sight. For the whole body of the saints, therefore, inseparably belonging to the body of Christ, and for their safe pilotage through the present tempestuous life, did Peter, the first of the apostles, receive the keys of the kingdom of heaven for the binding and loosing of sins; and for the same congregation of saints, in reference to the perfect repose in the bosom of that mysterious life to come, did the evangelist John recline on the breast of Christ. For it is not the former alone, but the whole Church, that bindeth and looseth sins; nor did the latter alone drink at the fountain of the Lord's breast, to emit again in preaching, of the Word in the beginning, God with God, and those other sublime truths regarding the divinity of Christ, and the Trinity and Unity of the whole Godhead, which are to be yet beheld in that kingdom face to face, but meanwhile till the Lord's coming are only to be seen in a mirror and in a riddle; but the Lord has Himself diffused this very gospel through the whole world, that every one of His own may drink thereat according to his own individual capacity. There are some who have entertained the idea—and those, too, who are no contemptible handlers of sacred eloquence—that the Apostle John was more loved by Christ on the ground that he never married a wife, and lived in perfect chastity from early boyhood.[1] There is, indeed, no distinct evidence of this in the canonical Scriptures:

[1] Jerome, Book I., *Against Jovinian.*

nevertheless it is an idea that contributes not a little to the suitableness of the opinion expressed above, namely, that that life was signified by him, where there will be no marriage.

8. "This is the disciple who testifieth of these things, and wrote these things; and we know that his testimony is true. And there are also," he adds, "many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." We are not to suppose that in regard to local space the world would be unable to contain them; for how could they be written in it if it could not bear them when written? but perhaps it is that they could not be comprehended by the capacity of the readers: although, while our faith in certain things themselves remains unharmed, the words we use about them may not unfrequently appear to exceed belief. This will not take place when anything that was obscure or dubious is in course of exposition by the setting forth of its ground and reason, but only when that which is clear of itself is either magnified or extenuated, without any real departure from the pathway of the truth to be intimated; for the words may outrun the thing itself that is indicated only in such a way, that the will of him that speaketh, but without any intention to deceive, may be apparent, so that, knowing how far he will be believed, he, orally, either diminishes or magnifies his subject beyond the limit to which credit will be given. This mode of speaking is called by the Greek name hyperbole, by the masters not only of Greek, but also of Latin literature. And this mode is found not only here, but in several other parts also of the divine literature: as, "They set their mouths against the heavens;"[1] and, "The top of the hair of such as go on in their trespasses;"[2] and many others of the same kind, which are no more wanting in the sacred Scriptures than other tropes or modes of speaking. Of these I might give a more elaborate discussion, were it not that, as the evangelist here terminates his Gospel, I am also compelled to bring my discourse to a close.

[1] Ps. lxxiii. 9. [2] Ps. lxviii. 21.

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